

PENTECOSTAL HERALD

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"CHRIST AND HIM CRUCIFIED."

By The Editor.

CHRISt and him crucified is the very center and heart of the Gospel. Paul writes on one occasion that in a certain community and at a certain time he proposes to know nothing in his Gospel message save this all important thing: "Christ and him crucified." It should be remembered that the faithful preaching of this great central truth of the Gospel covers a vast realm of life and sin, salvation and service.

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If the ministry should lose sight of this central truth, this all important Bible doctrine, evidently their ministry would be without power and the people who heard them would go without salvation. To preach Christ and him crucified is to cover the whole realm of the fall, sinfulness, and lost condition of the human race and the necessity of an atonement. It embraces the teachings of the prophets with reference to the coming Messiah. It takes in the Virgin Birth, the growth, the life of Jesus, his teachings, miracles, warnings, rebukes, entreaties, promises and mercies. It covers the tragedy of his arrest, trial, crucifixion and resurrection. It extends out into the life and conduct of those who have been redeemed by the crucifixion of the Christ.

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Let no one suppose for a moment that the preacher of Christ and him crucified is hemmed into any sort of narrow passage or cramped interpretation of life with its obligations and privileges. St. Paul, the great preacher of Christ and him crucified, covers the whole of a practical Christian life in the teachings of his epistles. He was ready at all times to champion the cause of the Gospel with all of its varied relationships to faith, experience, and practice. He by no means confined himself to one great truth, but he brought out of his treasury new and old a vast system of divine teaching with instruction, counsel, and rebuke with reference to how men should live, how the church and society should be regulated. His ministry was intensely penetrating and practical.

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Our Lord Jesus had much to say with reference to our social relationships. He not only taught us that we must be born again and that we must love God supremely, which is the first and great commandment, but he insists that the second is to love our neighbor as ourself and that it is bound up with the first. Jesus tells us that in the day of Judgment our reception into eternal life or our rejection will depend upon what we have been doing for our fellowbeings. You fed me, clothed me, visited me in prison, ministered to me in sickness, that is, in doing these things to the least of mine you did it to me. There is some social service for you that must not be overlooked. The Lord Jesus is not contradicting the doctrine of the new birth and a strong and abiding faith for salvation in the atonement he has made for us, but that new birth and the benefits of the

SPECIAL ATTENTION!

Again we call the attention of our friends to the fact that the third week in September we shall bring out a special Prohibition Number of *The Pentecostal Herald*. This issue of the paper will contain some most interesting and excellent matter from a number of our Southern Methodist Bishops. We want our friends to write us at once and tell us how many copies of this issue they will take at 2 cents per copy, barely covering expenses for material and printing.

Our last Prohibition Issue some weeks ago, we brought out 18,000 extra copies, and when it was too late, had calls for 23,000 copies. We are calling attention to this issue in time and want to be able to meet the demand. One minister has already notified us that he wants 250 of this issue. We desire our friends in Georgia, Mississippi, Texas, Oklahoma, Alabama, the Carolinas and Virginia, Tennessee and Kentucky, to sow this issue down among the people by tens of thousands.

This issue of *The Herald* will again print Governor Al Smith's liquor record which ought to be read by every man, woman and child in these United States. Al Smith is not the candidate of the Democratic party, but he was thrust upon the people by Tammany Hall, of New York, the same Tammany Hall, that opposed the election of Mr. Tilden, Mr. Cleveland, Woodrow Wilson, and Mr. Davis. The time has come for the people of this country, and especially of the southland, to rebuke this motley mixture of grafters who are making the City of New York a menace to the Democratic party, as well as the morals and best interests of the nation.

Write us at once, and tell us how many papers of this special you desire.

H. C. Morrison.

atonement must be of a character that makes us good citizens in the Kingdom of God, devoted servants of Christ in ministering to the needs of our fellowbeings. The spirit of the Christ must so enter into us that we delight to give ourselves to the service of our fellowbeings. There is nothing in the teachings of Jesus that recommends us to a secluded life behind the walls of a grim, iron-barred monastery. We must be out in service, insisting on righteousness, condemning wrong, ministering to strangers, making ourselves the helpful neighbors of men of other tribes, nations, and languages.

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It is a little bit amusing that editors of daily papers, who have shown very little interest in a pure Gospel in New Testament teaching should all at once become so deeply concerned that the preachers of the Gospel shall confine themselves to the preaching of Christ and him crucified. Rather than that they should insist on social purity, civic righteousness, and the leadership and control of public servants who fear God, love humanity, and undertake to direct the affairs of the nation so as to conserve the best interests of the sobriety and prosperity of the people. We are thankful that the time is coming when the preachers of this nation cannot be brow-beaten by back number ecclesiastics or godless editors. They will not only preach Christ and him crucified, but they will insist that he was crucified to save men from sin, from selfishness, to make them strong, godly citizens with deep concern for

the welfare of their fellows and courageous protest against the liquor traffic, Sabbath desecration, the white slave traffic, the amassing of vast sums of wealth by the few while multitudes toil in sweat, poverty, and disease. Christ was crucified to save humanity from sin, from the slaughter of war, from the blight of strong drink, from the life of greed and selfishness that grinds humanity under the heel of tyranny. Christ was crucified to bring new life into men, new, holy courage into them and make them not only meek and humble, penitents at the foot of his cross, but soldiers girded for battle against the domination of Satan and his servants. It is not worth while for selfish editors and back-number ecclesiastics to be telling the preachers of the Gospel that they have no right to protest in the pulpit, on the street, in the family circle, and at the ballot box, against the rule, domination, and destruction of the liquor traffic. Neither need men undertake to persuade them that we have no privileges as ministers of the Gospel to condemn men and political parties that propose to foster and impose upon the people wicked and corrupt government that would again open and impose upon society the saloon with its debauchery and ruin. Let us by all means preach Christ and him crucified, but let us insist that he was crucified to bring the Kingdom of God on earth. It was Jesus that taught us to pray, "Thy Kingdom Come, thy will be done on earth, as the angels do it in heaven." This simple prayer that Jesus has given us to offer to our Father in Heaven is ample warrant for every preacher and all Christians to gird themselves with strength and draw the sword of Almighty God against the liquor traffic in all of its phases and all of such corrupt and destructive organizations as Tammany Hall, in New York City. Men of God, arouse yourselves. Spurn the counsel of those who would command you to keep quiet; ignore the ridicule of godless editors and go forward in this holy war to overthrow wickedness, to rebuke sin, and to bring glory to God, peace on earth, and good will among men.

A Chapter from My Autobiography

CHAPTER XXXVII.

INTERESTING INCIDENTS.

MANY very interesting incidents occurred in the meeting reported in the last two chapters. At one of the points I held a meeting while crossing the continent, a young man, one of the most prominent in the community, came to the altar a number of times manifesting very deep conviction, but seemed to make no progress. Finally, I said to him, "Is there something in your past life that ought to be

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OF ASBURY THEOLOGICAL SEMINARY

HOW SHALL WE THINK OF MISSIONS?

Rev. G. W. Ridout, D.D., Corresponding Editor.



I was reading recently a book giving an account of the Decennial Missionary Conference, Bombay, India, 1892. There are many who will say, "Missions have changed greatly since that day in conception, motive, etc.," but there are some of us who

hold that the great central objective of Missions never changes. It is our business to send or go to heathen and pagan lands, not carrying a social message or intellectual, but the gospel of salvation with a view to getting sinners saved and believers sanctified by divine grace.

In an address delivered at this conference by Rev. J. F. Burditt, the keynote is struck in the opening words: "*The preaching of the glorious gospel of the blessed God which was committed to our trust to those who are helpless and hopeless and ready to perish is the very acme of all true mission work.*"

Then Mr. Burditt gives the following leading thoughts:

1. "We are to follow a divine pattern in the work.

2. "That success in mission work has not been due to (a) secular advantages, (b) to famine relief, (c) spasmodic, evanescent movement, (d) nor to departure from original principles, (e) nor to baptisms."

Then note this statement: "*Christianity has ever advanced on the same lines. The heaven must needs work upward through the mass. 'Base things of the world and things that are despised hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.'* Had the proud and intellectual come first, some high caste Somaj might have been the chief result. Men with such hereditary training and prejudices might have found it very difficult to conform to the New Testament pattern, and the outcaste might have been outcaste still. A change of religion among the high castes would perhaps have produced little more stir among the struggling mass beneath them than their adoption of Western education and political ideas have done."

We believe that there is a great deal of Modern Missionary thinking and activities and training which have departed greatly from the Apostolic and New Testament principles; as a consequence there is defeat and loss and wreckage. A great deal of the training given missionary students and foreign students robs them of their faith.

Listen to this testimony from a minister who knew the cases referred to:

"One of the best western Schools of Religion had two boys from Japan matriculate with them. After hearing such rot taught for awhile, they returned to Japan, saying if this is western Christianity they wanted none of it. Another young man from China, a warm personal friend of mine, came to this country to receive his training for the ministry, hoping to return to his native land and teach in a Chinese Seminary or devote his life to missionary work. After spending two years in a certain modern church college, then one year in a modern theological seminary, and one year studying religious education at the University of California, he said to me, 'Miller, I am going back home and teach in a secular college. I can't teach in a Seminary for I do not know what I believe. When I came to America I believed in prayer, in the inspiration of the Bible, and in salvation by grace. But now this is all gone from my mind and heart. My Professors have robbed me of my faith. I met a Hindu student, who had received his degree of Doctor of Philosophy from the above named University, who said to me, 'America

is not Christian. Your universities are not Christian. They are atheistic. They make skeptics. They wreck belief and faith. I have even lost my faith in my Hindu religion. Your American University is the cause of it. I am going back to India and teach atheism and fight Christianity."

We fear some missionaries have lost the vision with which they started. A missionary in China wrote:

"Some of God's dear servants passed through very trying times in South China last spring, and it seemed to have dimmed their vision entirely; so when they visited America and Europe, they preached everywhere that *the day was passed for preaching the Gospel to the Chinese*. This error has had a bad effect on many of God's children. I am persuaded that *China's day is just beginning*, and that God is going to work mightily in the future. It is a new China, it is true; but while no new Gospel must be preached to the Chinese, the time has come when Chinese believers must be made to realize that the burden of making known the Gospel to their own people must more and more fall upon them. Missionaries are still needed, but their great work should be in *building up the Chinese saints.*"

The question of candidates for the mission field is a very vital one. We fear that too many of our College young people are carried away more with the halo of things than with a passion for souls. One of the most heart-searching letters we ever read on this subject was written by the daughter of Rev. Arthur T. Pierson who laid down her life in missionary work in India. She wrote a prospective missionary the following letter:

"I write words for you to ponder and pray over. Do not go to any foreign field until you know beyond a doubt that God himself sent you to that particular field at that particular time. If you marry any mission field in haste, you will repent at leisure. There is a romance or halo about being a missionary which disappears when you get on the field, I assure you. And, believe me, from the first minute you step upon shipboard on your way to the foreign field, the devil and all his agents will attack, and entice, and ensnare you, or try to do all these, in order to defeat the purpose for which you cut loose and launched. Nothing but the fullness of the Holy Spirit will carry any one through; and if you do not know that you have received this, do not fail to obey the command to 'tarry until ye be endued with power from on high.' The foreign field is already full enough of prophets that have run, and he did not send them. Because of this, things are in a bad state in India, in the missions themselves.

"If you know beyond a doubt—and you may—that God is empowering you there and now, go and fear not; and when through days, months, and years of suffering that are sure to come in this cross-bearing life, the question arises again and again, 'Why is this? Am I in God's path?' the rock to which you will hold in the time of questionings and distress is, 'God sent me here. I know beyond a doubt, therefore I may go on, fearing nothing, for he is responsible, and he alone.' But if you do admit, 'I do not know whether he sent me or not,' you will be thrown into an awful state of mind by the attacks of the great adversary, not knowing what will be the outcome; and you will find yourself crying out, 'Oh, that it were time to go home! What a fool I was to run ahead of the Lord!' Do not think, my brother, that God sends us to the field to sweetly tell the story of Jesus, and that is all. He sends us there to do what Jesus came into the world to do—to bear the cross. But we will be able to trudge on, though bowed under the weight of that cross of suffering, and even of shame, if our hearts

are full of him, and our eyes are ever looking upon the One who is invisible, the One who sent us forth, and therefore will carry us through. I pray that this message may shake in you all that can be shaken, that that which cannot be shaken may remain firm on the Rock of Ages."

Missionaries tell us of the awful conflicts with the enemy they have sometimes on these far-flung mission fields. The sainted Mrs. Turnbull writing of this said:

"Frequently do we hear from some saint of the Lord such expressions as these, 'The severest tests I have known, under such pressure, I can feel the very powers of evil. The trial seems almost too great, the conflict is fierce, such strange experiences. So hard to pray through. The suddenness of the attack. It seemed I should go under.' Then above the cry of distress rises the sweet song of deliverance.

"One valiant missionary, of the kind that can chase a thousand, said to me, 'Oh, I can never tell you of the horror of the enemy all around me. A night in a heathen land is so long—the moments are like hours. I feel so helpless; I just can't pray. Then such depression comes over me.' My own personal experience bears out her statement. I felt myself awakened out of my soundest sleep at midnight, as though struck by a club in the hands of one whose power and personality I cannot doubt or trifle with. I have lain awake through the dragging moments of a seemingly endless night. This was repeated the second, and the third nights. Suddenly I pleaded the promise—spoke it aloud, with the pressing darkness as my audience, 'The name of the Lord is a strong tower; the righteous runneth into it and is safe.' The Blood was the ground of my righteousness, I have no other plea; and the Name, oh, how I love to plead it, audibly, repeatedly, and effectively,—'Jesus, Jesus, Jesus!' To my fellow missionary the conflict is fiercer and the victory not so quickly won, for she has lived for more than twenty-five years in this land, while I have come well in body and fresh from the direct fellowship of home and conventions."

I have been reading considerably about the Jerusalem Missionary Conference. I have recently read John R. Mott's estimate of it in which he said, "The Jerusalem Conference was emphatically forward looking. . . . It gave fresh vision, more comprehensive plans and a stimulus to greater effort. . . . The meeting on the Mount of Olives did not come one day too soon." He further says:

"Jerusalem was a courageous meeting, the most courageous I have ever attended in forty years of national and international gatherings. Where in modern times has there been a gathering which faced such a concentration of difficulties, baffling situations and stern challenges? And this it did without evasion or flinching. Decisions were never passed on. For instance, the question of protection of missionaries by gunboats was opened at a late hour. The conference, despite the lateness of the hour, worked on to an absolute unity of expression.

"The world is open today for the great evangel as at no other time in the history of our religion, but never was it so difficult to enter those doors and present a message that will command intellectual and spiritual confidence and call forth favorable action of the will.

"At another challenge we did not flinch. It was that of averting, if possible, in Asia and Africa, those dangers and evils which have attended the development of western industrialism in America and Europe. We had masterly leadership from men like Bishop McConnell and Dr. Grimshaw of the International Labor Office and Professor Tawney of the London School of Economics

and some of our most trustworthy nationals of Asia and Africa."

Such is Dr. Mott's report on the Jerusalem Conference! Let us hear the other side of it.

In order to get an interpretation of the Jerusalem Conference from a deeply spiritual standpoint I wrote one of the delegates who is known greatly for his piety and prayer life, and though I felt his letter was not as full as he would like to make it he wrote this:

"Replying to your inquiry regarding the character of the Jerusalem Conference I would say that it was the mixed condition that is usually found in such gatherings. There were a number of men who were sound in the faith and who had real missionary vision; and of course there were others who were liberal in their views and beliefs. Their program was entirely too broad, as it covered such questions as racial relations, industrial-

ism and a number of other questions of a like nature. The attitude and belief of many of the members were brought out in committee meetings, rather than in the open meetings of the Council."

I am old-fashioned enough to express the wonder as to what might have happened if the Jerusalem Conference had waited for another Pentecost and had tarried for another outpouring of the Holy Ghost! One thing we note about the First Jerusalem Conference which met in Peter's day. They discussed no problems; they read no papers; they had no experts to advise them on international matters, and yet they were face to face with the greatest undertaking ever a group of men faced—to project the Gospel of Jesus Christ upon a bitterly hostile Jewish and Roman world. They tarried before God for the power of the Spirit and when that came on the Day of Pentecost they became

mighty men of God, mighty evangelists, mighty missionaries, storming the strongholds of Paganism and Judaism and Roman Despotism and planting New Testament churches everywhere—"turning the world upside down." Acts 17:6.

I have written these things with the mission fields in front of me. In the special providence of God I shall soon be in China where I shall begin my year's missionary evangelism, then on to Japan, Korea, India, etc., etc. These lines of A. B. Simpson have an appeal to my heart these days:

"Lord, Thou hast given to me a trust,

A high and holy dispensation,
To tell the world, and tell I must,

The story of Thy great salvation.
Thou might'st have sent from heav'n above
Angelic hosts to tell the story,

But in Thy condescending love,
On men Thou hast conferred the glory."

SUNDAY AND THE FACTS.

Rev. O. G. Mingleorff.



CERTAIN Judaizing brethren are creating a big bit of disturbance in some quarters of the Church by their continued declaration that none can be saved, except such as observe the Jewish sabbath, our present Saturday. Wherefore I feel inclined to publish a few hard facts about the subject.

I. The word *Sabbath* does not mean either day or seventh. It is Hebrew, and means rest, or more properly *cessation from labor*. The Jews kept several sabbaths in the course of the year besides the seventh day of the week.

II. The error in regard to the import of the word *sabbath* is as old as the time of Lactantius. Because the Hebrew word *sabbath* is almost identical in form with the Hebrew word for seven, he concluded, and taught, that they both came from the same root, and had the same meaning; but his contention was utterly false. His error was exploded long years ago; but Satan never permits an error to die as long as he can keep it alive; and this is no exception to the rule.

III. The Roman Catholics have been accused of changing the sabbath from the seventh day of the week to the first; but they are not guilty; for they had no existence prior to A. D. 450, and even then they were without authority to do such a thing. About that time Leo, a bishop in the city of Rome, tried to assume authority over the Church universal; but he was never a pope in the true sense of that word. Prior to his time the Christian Church is known in Church history as the Old Catholic Church, the word Catholic meaning universal; but to be strictly correct, it may be well to state that it is known as the Apostolic Church up to the end of the first century. The first real pope was crowned by the king of Italy in the seventh century; but his dominion was limited to a small area. But the facts show that the change from the seventh day to the first was made long before that time, even long prior to 450 A. D.

IV. We read in church history that the Apostolic Church kept sacred the day on which our blessed Lord rose from the dead; and that day was our present Sunday, our rest day, our *Sabbath*, if you please. The Jewish sabbath was but a type of ours, just as the Jewish passover was only a shadow of our Passover—Jesus, the Lamb of God, that taketh away the sin of the world. Realities always displace figures. Pray, look at that resurrection day. Some Judaizers, hard run for argument, have endeavored to prove that Jesus rose from the dead after sunset on the day of the Jewish sabbath; but that is wresting Scripture. He rose early

in the morning, "while it was yet dark," on the first day of the week, our Sunday. There is nothing doubtful as to that fact. That was a great day in the church. On that day the risen Lord appeared to his broken-hearted disciples "on five distinct occasions"—to Mary Magdalene, to the other women, to the two disciples on the road to Emmaus, to St. Peter separately, to ten apostles collected together." Just eight days after that, he appeared to the eleven apostles, and identified himself to Thomas. From that first resurrection day on for all time to come that was to be a never-to-be-forgotten day in the Church of the living God.

V. The resurrection day came to be known in the Church as "The Lord's Day", in contradistinction from the "Day of the Lord," the Greek forms being quite different. The latter term refers to the time when our Lord shall return to the earth: the former, only to the day of his resurrection from the dead. This resurrection day was specially signalized by the outpouring of the Holy Ghost on the hundred and twenty in the upper room on the day of Pentecost. God seems to have put special emphasis upon that particular day by making it the initial day of the mighty Dispensation of the third Person in the Divine Trinity.

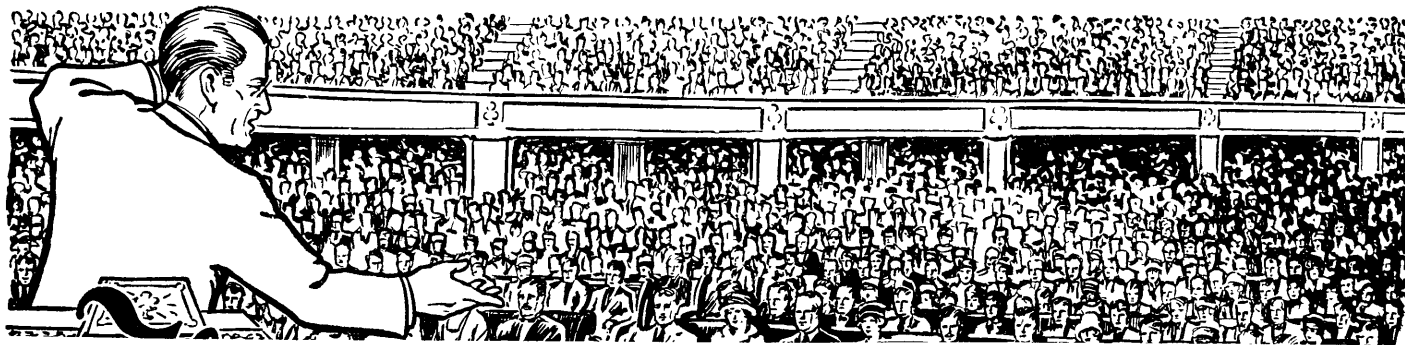
VI. The first day of the week was the day on which the Apostolic Church met for worship. At Troas, "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Can anything be plainer than that they assembled on the first day of the week to worship and to observe the Lord's Supper? I am free to confess that Paul preached in the synagogues on the Jewish sabbaths; but he did so because that was the only opportunity he had to meet the Jews. Many Christian preachers would do the same thing now, if the Jews would invite them. Paul went there on their sabbath day to get a chance to preach Jesus Christ to them. Do we not read that he wished the collection to be taken for the poor saints on the first day of the week? But why take it on the first day of the week? Because that was the day on which the Church assembled for rest and worship. (See 1 Cor. 16:1, 2). The Jews held their services on the seventh day of the week; but the Christians held theirs on the first, the resurrection day of our Lord.

VII. In Colossians 2:16, St. Paul distinctly repudiates the Jewish sabbath. I am aware that this passage has been hotly discussed, both pro and con; but if I mistake not, the best Christian scholars are agreed that the apostle so intended. There is no question that some of the best of the Church Fathers so understood him. It is a bit in-

teresting to note how much Jesus had to say about keeping the Jewish sabbath, and how little attention the Apostolic Church paid to it. They hardly mention the subject at all. Surely they would have said more about it, if it had been of so great importance as some would have us believe. This is not an argument against the Christian sabbath, for the apostles kept that day; but it is an argument against the keeping of the Jewish sabbath.

VIII. How did the early Church Fathers regard this matter? Their testimony should have some weight. Ignatius, a disciple of St. John, contrasts Judaism and Christianity, and opposes what he terms in the Greek language in which he wrote *sabbatidzein*, or the keeping of the Jewish sabbath instead of the Christian sabbath. He should be good authority on this subject, seeing that he was contemporary with the beloved apostle. What is known as the "Epistle of Barnabas" is quite definite on the subject: "We celebrate the eighth day with joy, on which too Jesus rose from the dead." This epistle was written long before there was a Roman Catholic Church. Clement of Rome is not quite definite on the subject; but it is easily inferred from his writings that he means to say that the first day of the week was the sabbath of the early Christians. Justin Martyr, a thorough Christian authority who lived and wrote about A. D. 140, says: "On the day called Sunday is an assembly of all who live either in the cities or in the rural districts, and the memoirs of the apostles and the writings of the prophets are read." He says also that the first day of the week was their day of worship and the administration of the Lord's supper; and he gives as the reason why they worshipped on that day the fact that it was our Lord's resurrection day. These facts are also confirmed by Dionysius, Bishop of Corinth, A. D. 170; by Melito, Bishop of Sardis, his contemporary. Irenæus, Bishop of Lyons, A. D. 178, declares that the Jewish sabbath was abolished; but he is a clear witness to the fact that in his day the Church kept the Lord's day, the first day of the week as a holy day. He says that at that time the matter was no longer in dispute. The Fathers are too numerous to mention more of them; but if one will read from Tertullian, Origen, Minucius Felix, Cyprian, and a number of others, he will find that the early Church was almost a unit in keeping the first day of the week as their sabbath, and that they so kept it because it was the resurrection day of our Lord. One pagan document, a letter from Pliny to Trajan, confirms unmistakably this custom in the early Church; though I give it merely as a side issue, it not being Christian evidence.

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The Prospect of the Child of God.

Rev. Howard M. Chandler.

Text: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2).

IT is plainly evident on the face of this text that the Apostle is addressing those who are in Christ Jesus, for none can call God Father but those who have come in the name of Christ Jesus. For God has said in his word, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name": which were born, not of blood, nor of the will of the flesh, nor of the will of man but of God." (John 1:12, 13).

Hence the important point is to get in this right relation. How is this right relation reached? God says that it is through repentance and faith in Jesus Christ. How may we know that we have repented? Do we still do the things that the world does? Do we still say the things that the world says? Do we still go where the world goes? Do we still follow the customs and fashions of the world? In other words, are we like the world? If we are, we have not repented. Can we be distinguished from those whose whole being is consumed by the things of the world? If we cannot, we have not repented?

God commands, "Love not the world, neither the things that are in the world, for if we love the world the love of the Father is not in us." (1 John 2:15).

If we can be thus distinguished we do well to examine ourselves to see what brought it about. God has commanded us to "Love not the world" and if because of his commandments we have turned away from the life of this world, then we have been moved by the Spirit of God to come out from the world and be separate and touch not the unclean thing and God has promised to receive us and make us sons and daughters. (2 Cor. 6:17, 18). Repentance means being sorry enough for the sins we have committed, and are committing, to forsake them; to turn away from them; to let them go; to quit doing them and do them no more.

But if we do nothing more than this we are none bettered as far as the future is concerned. This world would be a remarkable place if all men would go out of the sin business, insofar as it is manifested outwardly. That is the teaching that is occupying much of the attention of the preachers in the pulpits of today. But such would serve only for this world. It reaches no farther if it is founded upon nothing more than the determination of the will. Many men and women have reached fair heights of outward morality so that they have been praised for their goodness. They have boasted of what they have attained unto by their determination to subdue nature as they have found it manifested in themselves.

They have gone on their laborious way striving after the things that they know are right by the conscience God has placed in them, but after many years of devastating

effort they find themselves still with an unquenchable something in them that will not be subject to the law that they find manifested in their conscience and cry out at the close of their day, "Oh, wretched man that I am: who shall deliver me from the body of this death?" Theirs is a natural morality. Theirs is a work of the human mind and heart. Theirs is an unaided effort of a vitiated moral being that can bring nothing to perfection. They have left God out of their reckoning and find that all of their righteousness is as filthy rags in God's sight when they present it to him. It is not acceptable to God. It has not brought peace; it has not brought rest. God is not pleased to accept the structure that they have reared and hence they are in despair as to what to do to merit his favor. They see *eternity* stretching out before them and all is dark and forbidding. There is no light because they have rejected the Author of light. They have no God. They have been their own god and have lived within themselves and now they must die unto themselves and their works must perish with them. They have trusted themselves as being sufficient of themselves and now they find theirs is a tower of Babel that has not reached into Heaven, the floods of deep waters are submerging them, terror on every side besets them, then comes the realization that they have wrought in vain.

Morality, or the outflowing of the natural heart, cannot reach beyond this life. There is no saving virtue in a righteous life that has a righteousness separate from the righteousness of God. All such God has termed "Workers of iniquity" and "Children of the devil," and hence *not* his children. God's sentence to them is "depart from me for I know you not," and they shall go away into outer darkness. God was not theirs in life and God will not be theirs after death.

"But God hath provided some better things" for those who will become heirs of his salvation. His command is not just "repent," but "repent and believe on the Lord Jesus Christ and thou shalt be saved," "thou shalt receive remission of sins." (Acts 2:38; 16:31; 17:30).

After repenting or turning away from the sins that we have been used to, we place ourselves in a condition to fulfill the second part of God's command. We have placed ourselves on believing ground. In every step of our walk with God, advance is contingent upon obedience to every condition of his promises, in the order that God has laid them down.

We can't be saved before we repent, hence when we repent we are to take the next step and believe on the Lord Jesus Christ; according to the unchangeable word of God we shall be saved—and enter upon the status of sons of God. A blessed state. And "if sons, their heirs, heirs of God and joint heirs with Jesus Christ." (Rom. 8:17). Thus we become candidates for all the blessings promised to us in God's Holy Word, if we continue as we have begun and trust in the Lord Jesus Christ moment by moment, keeping intact all the antecedent conditions; that is, if we keep in a repentant state and nevermore return to

those things that we had to leave off to get to God in the first place.

We enter into a straight and narrow way when we begin to go with God. It is plain and sufficiently broad so that we need never more depart from it. Jesus walks before us and shows us the way. All he requires is that we keep our eyes fixed upon him and move as he moves. Our gratitude and love for all the benefits that he has shown us will constrain us thus to do and we shall walk safely. If the way grows rough and stony and hard to travel, remember our Guide is before us and he knows that this way is the best way and we gain strength because we overcome the difficulties that beset us, "Always trusting in his love." He has traveled the way before us and knows all of the pitfalls that we will encounter. He has overcome them and he will cause us to triumph over them if we trust in him. There are guideposts all along the way and warning signs at dangerous places. These are all noted in our Guide-Book to Heaven, the Holy Bible. We must continually consult it so that we shall be able to recognize all these marks as we come to them. Only thus will our way be safe and glorious. It is a new way, we have never traveled it before. We must keep close to our Guide. How richly blessed is the realization that, "Now are we the sons of God."

We have nothing to boast of because we have been given all that we have; we realize that we never could have earned it. It is a priceless heritage. We must ascribe all the glory to him who hath exalted us to this blessed relation. We are adopted children and, as such, we must conduct ourselves as becometh children of such a parentage. We have become children of light, hence we must walk as children of light. God has chosen us because in his advertisement he had said, "Come, whosoever will, believe on my Son, Jesus Christ, who hath loved you and desired you, and hath reconciled me to his expressed desire, yea and he hath even blotted out all the wickedness that has separated you from me, even going to the extreme of suffering the death penalty in your behalf, so that I could accept you in him and make you sons with him in my great kingdom. You shall become princes of life with him. Therefore, I beseech you, *come* and inherit the kingdom prepared for you from the foundation of the world." What an invitation! Only an infinite God could be the Author of such a plan. *No limit*, boundless as the great ocean of Humanity is the invitation. We have proven the truth of its conditions. We have been forgiven all our transgressions, or justified before God through Jesus Christ. We have been made sons and daughters of God, through faith in his Son, Jesus Christ. Shall we not broadcast this advertisement until all the "*whosoever will*" may come and partake of its promised benefits.

But that is not all. You exclaim, "Can there be more?" We answer, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." There is something ahead to lure us onward in this realm of blessed relationship and companionship

with the Son of God. Our sins have been pardoned, we are accounted as just or righteous before God because of our trust in the promise of God that he would forgive us through our faith in his Son, Jesus Christ. He has washed away all the filthiness of the flesh and hath clothed us with the garments of righteousness; we stand before him in wonder and amazement at the transformation. He presents us with the evidence of having fulfilled all his conditions, and we find it declares us to be his children, and promises us all a share in his vast domain and estates, if we continue faithful unto death. (Rom. 8:16).

We read farther where he declares how we have tasted of the goodness of his Son and have seen of what Spirit he is, and that that same Spirit is *with* us, and shall be *in* us. We look down into our hearts and find much unlikeness to him who has declared himself to be our Elder Brother. Our hearts almost fail us at the depth of the revelation of ourselves as we look at Jesus. We are not clean. Yet we look at our clothes and see their regal splendor; and then at the evidence of our adoption which has been presented to us and we know that our facts are right. We are actually clothed and in our right mind. The trouble is only in our heart condition. "Unclean!" "Unclean!" we exclaim with the leper.

We look further at our evidence and find that our Father, the King, is "Holy," besides being "Just" and "Good." He requires that we shall be holy because he is holy. He has written this condition into our Guide-Book and in our hearts. "Be ye holy; for I am holy." (1 Peter 1:16). He is holy, we are unholy. We have accepted all of his conditions thus far and he has proven himself true. *But this*—your faith almost quails before this requirement. Can it be possible! Yet it is written down in God's word: it is the king's requirement for fellowship with him. You have tasted and seen that the Lord is good; not one word of all his good promises has failed. So you determine that if he commands it you will accept this condition too. He has given you all that you have, and if this is to be yours you realize that he must give you that also. Now your loving Elder Brother whispers again to you, "My Holy Spirit is with you and shall be in you." (John 14:7). Then you say to him, "I am thine, O Lord, irrevocably, forever thine, all that I am, all that I have, everything that heretofore I have called my own, I lay down at thy blessed feet. Make me pure, O, make me pure. Place within me thy Holy Spirit that I may be holy as thou art holy. I believe that thou canst do it. I trustingly accept thy grace in this bestowal of thy bounty, also." And, Oh, Hallelujah, 'tis done. He hath fulfilled his promise. Love, unutterable love, now fills our hearts and souls. God has come near. God has imparted his Holy Spirit. God has removed all the uncleanness that inhered in the heart and we stand before him dressed in his righteousness alone. The glory is his, the honor is ours; the privileges of his kingdom are now graciously revealed. Now our fellowship is truly with the Father and with his Son Jesus Christ. We know him whom to know aright is everlasting life. How exceedingly precious has become his will! We seek to know it fully. His word is our daily food. We draw our strength from him.

"Now, go forth into this world; walk as I have also walked, publish the glad tidings to those who have not heard; Yea, go into all the world and witness of the great things I have done unto you and, lo, I am with you all the time, even unto the end of this dispensation of grace." (Matt. 28:19, 20; 1 John 2:6).

Gladly we go; gladly we witness; gladly we suffer; sweetly in the presence of our Lord revealed to us, as we obediently fulfil our commission. He came once but has gone back to be with his Father and our Father, his God and our God. Now, we must take

his place, accomplish the spread of his Kingdom, and he by his Holy Spirit works in us to persuade men to accept his blessed invitation to the "Whosoever" in this world who will "Come and partake of the water of life freely." We must be diligent in our Master's business until he comes.

"Now it doth not yet appear what we shall be, but—" There are riches untold that await us. He will return and his reward is with him. Freely he has claimed us as his own, now he longs to have us with him. When he went away he prayed the Father saying, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me." (John 17:24).

He will reward us first of all with his glorified likeness, because he will not withhold from us anything that he himself enjoys. Then he will present us to the Father, saying, "Behold, I and the children whom thou hast given me." (Heb. 2:13). Oh, blissful moment! A majestically glorious spectacle worth vastly more than worlds; yea, worth more than all the vanishing things of time. That company, who can number? God says that it shall be "as the sand by the seashore, innumerable."

Will there be any sadness there? No, unless it be because of the vast and greater number who have refused the overtures of mercy and have perished because they would not accept the simple terms of the gospel that have been held out to them, and have said in their rebellious hearts "we will not have this man to rule over us." I believe the saddest thing of all will be the innumerable host who expected to accept the King's terms but put it off from time to time until a more convenient season and then never found that convenient season. A king is not prone to offer his emoluments and favors repeatedly and have them spurned. An earthly king would probably make his proffer once and then withdraw it forever. But God has held his offer open until now. Once more the offer of pardon is held out to you. Will you accept it now? You have heard how earnestly Jesus has sent forth his invitation, saying, "Come, whosoever will"; "The Spirit and the bride say, come"; "Let him that is athirst come, and whosoever will, let him take of the water of life freely." (Rev. 22:17).

It is not too late to join that happy company that awaits the "glorious appearing of the great God and our Savior, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." (Titus 2:13, 14).

Then we will be able to say with the apostle, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2).

The "Yip-Yip" of Satan's Hell Hounds.

REV. H. W. HODGE.

In the late summer of 1923, after two strenuous camp meetings, beside my other duties as District Elder of a large territory, I became weary and slowed down on praying and early rising; and began to loosen my armour and the cords of my spiritual corslet, when lo! I heard far away the sharp, quick "Yelp! Yelp!" of Satan's Hell Hounds, and though far off, I knew they were on my trail. I called a halt, found me a quiet room in the Y. M. C. A. at Brooklyn, and got back the keen edge of my velvet experience. I recall now that when a young lad on my father's farm in Lee County, Alabama, at 15 years of age, the colored boys would go 'possum hunting with me in the fore, at night. We had two fierce dogs, and when we heard their peculiar "Yelp! Yelp!" we ran for the spot to find the 'possum up a persimmon tree, his tail around a limb, and his grin sardonic. But watch the conduct of these hounds. They would spring for a horizontal limb of the

tree; and, fastening their teeth in the wood, would swing backwards and forwards, swinging clear of the ground like a man just under their quarry, uttering all the while a lugubrious growl that sounded like a death-knell for the 'possum. Oh! I get a fine lesson from these occurrences of my boyhood days!

SATAN'S HELL HOUNDS ARE ON OUR TRACK!
Man! Man! Fight, night and day, against the seductive allurements of expediency, of ease. Your many activities will bury your spirituality in a grave too deep for resurrection. Yelp! Yelp! I hear the hell hounds! They are coming nearer and nearer. You must never quit your armour. They will pursue the poor saint to the gates of Heaven, and when you enter, they will leap to the bolts that secure the doors, and, swinging to and fro, will leave their slime on the very bars of the gates of Glory!

WHAT HOLINESS REALLY IS

C. V. FAIRBAIRN.



AND the Lord thy God will circumcise thine heart to love the Lord thy God with all thine heart, and with all thy soul," (Deut. 30:6). In our last article we dealt with *What Holiness is Not*; our religion is not, however, one of negative only; thank the Lord! There are real positives about it too. While the gospel preacher must faithfully declare the negatives, he must also, just as faithfully, preach the positives. Let us notice, then, the positive side of this question, and deal with *What Holiness Really Is*.

Remember, there is no salvation apart from holiness. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he hath called you by our gospel." (2 Thess. 2:13, 14). Regeneration is holiness begun. This is followed by growth in holiness up toward entire sanctification. This second work of grace perfects the heart in love. This epoch is followed by growth in holiness more pronounced and progressive than that which follows regeneration; for the heart, the centre of impulse, now rid of all that was at enmity with the love of God, is at last lost in its proper element, swallowed up in Divine Love, and is therefore so properly and happily circumstanced as to have the best opportunity to grow in grace it has ever had in all its history. Resurrection power will add the holy touch of glorification to our physical man. Heaven will be holiness triumphant. Eternity will be one everlasting basking in the smile of the God of love, breathing in the atmosphere of divine love, fed by love, led by love, filled with love, thrilled with love, with all that would hinder, or thwart, or subvert, or frustrate, or antagonize love completely gone; internally gone; externally gone; eternally gone. Glory! *There is no salvation, incipient, progressive, complete, final, or eternal, apart from holiness. Thank the Lord!*

WHAT, THEN, IS HOLINESS?

Holiness is freedom from actual transgressions; not freedom from mistakes, or errors in judgment, or other human infirmities, but thank God! freedom from the practice of sin. This, as Mr. Wesley says, a salvation from all sin, is the lowest state of grace possible; for "Whosoever is born of God doth not commit sin." This holiness begins in regeneration.

Holiness of heart, perfected or completed in entire sanctification, is freedom from all that is at enmity with divine love. This happy state is called Heart Purity.

We have said hitherto, that entire sanctification is not perfection of conduct. The faults, foibles, failings, errors, mistakes, etc.,

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(Continued from page 3)

IX. The Emperor Constantine was converted some years before the beginning of the Roman Catholic Church. In the early part of his reign the Christians were keeping the first day of the week as a sabbath, but the heathens had no sabbath; wherefore Constantine promulgated an edict making the Christian sabbath a rest day for the entire population. But he had nothing whatever to do with changing the day: that was done long years before he was born. There was one exception to his edict: Farmers who were in danger of losing their crops might harvest them on Sunday.

X. This question came before the Council of Nicæa A. D. 325. That was at least 125 years before the beginning of the Romish church. There were in the Church certain small Judaizing groups who were continually stirring up strife about the sabbath day. In order to settle forever which day should be observed as the Christian rest day, that Council acted on this matter. They did not for one moment question the fact that it was the custom of the Church to observe the first day of the week, but gave it their sanction. Surely they knew what the custom of the Christians was at that time; they lived too near the time of the apostles not to know the facts from the earliest days down to their own times. I quote from Richard Baxter: "That the first Christian emperor (Constantine), finding all Christians unanimous in the possession of the day, should make a law for the due observing of it, and that the first Christian Council should establish uniformity in the very gesture of worship on that day, are strong confirmations of the matter of fact, that the churches unanimously agreed in the holy use of it, as a separated day even from and in the Apostles' days." That looks clear enough.

XI. It is ridiculously absurd that a little group of people, most of them with no critical learning, should set themselves up against the Christian scholarship of all the ages in this matter. Surely the apostles and the great Christian scholars from their day down to this present time are worthy of some measure of credence. They have been good and sincere men. Under God, they have built the Church through bygone centuries. The blessing of God has been with them during these years. They have not all gone to hell for refusing to keep the old Jewish sabbath, as these Judaizing people would have us believe. "Facts are stubborn things."

An Omnipresent Plague.

A. W. ORWIG.

So universal is the unclean, offensive and poisonous tobacco habit, that it may well be characterized as an omnipresent plague. Having once been confined to the aborigines of this country, it now rests like a dark pall on every land upon the earth. The idolized weed has doubtless more devotees than all the combined religions extant.

A certain young lady, who was very greatly vexed at being compelled by some of her male friends to inhale the foul fumes of tobacco smoke, indignantly said, "I'll never marry a man who uses tobacco in any form, —n-e-v-e-r! Wherever I go, it's smoke and spit all the time. I'm tormented almost to death with the vile thing!"

This obnoxious, pernicious plague infests every avenue of society. It pollutes myriads of homes, annoying and injuring multitudes of people. Years ago a lady relative of mine told me that she never enjoyed the kisses of her husband, because of his offensive tobacco breath. Of another woman, pale and tremulous, a physician said, "Her own husband is gradually killing her with tobacco smoke."

A man was accustomed to smoke in his home with his baby on his lap. Gradually it became weak and sickly. A doctor was

called to examine the child, who said, "You are murdering your own babe with that abominable tobacco smoke!" But this is only one instance among thousands. Surely disease and death follow in the train of the tobacco nuisance and plague! And yet many otherwise kind husbands and fathers persist in the evil in question.

Of all places on earth, the home should be the cleanest and sweetest. And yet in many homes the defiling, sickening fumes of burning tobacco cling to drapery, carpets, bedding, clothing, furniture, books, etc. Sometimes a cuspidor, reeking with the foul and deadly excretions of the tobacco smoker or chewer, is found right in the midst of the main living-room! And as to the smoker himself, a disagreeable odor is constantly emitted from his clothes, hair, whiskers, breath and possibly his very pores! And still he wonders why some people are, so cranky on the tobacco question.

Not only does this pestilential evil stalk abroad in our streets, but also in many other public places. It persistently and ruthlessly follows one to the parks and pleasure resorts of every kind. It brazenly enters railroad stations, steamboats, stage-coaches, hotels, boarding houses, offices, stores, factories, and almost wherever humanity gathers. Possibly some men would carry the plague to heaven itself were it not that the Bible declares, "There shall in no wise enter into it anything that defileth." A little girl once said to her grandfather, an inveterate smoker, "Grandpa, what will you do when you get to heaven where they don't have tobacco?"

This tobacco question is neither a trifle nor a joke. It is a serious matter which ought to receive the attention of more Christian people than is the case. But when so many professed Christians themselves use the weed, thus setting a bad example to others, the plague continues to work all the greater havoc. Some of these very persons are slaves even to the detestable and deadly cigarette. Instead, they ought to denounce and work against this great foe of boys and young men. Even some unsaved persons are doing so, to the shame of such professors of religion.

Oh, that all moral and Christian persons everywhere would identify themselves with those who are faithfully battling the tobacco demon,—this foe specially of the home, the church, and of mankind generally!

PAULINE PLEASURES.

REV. C. W. RUTH, EVANGELIST.



WE hear of the "Pauline Epistles," "Pauline preaching," "Pauline Perfection," etc., but the writer has never yet heard any one speak of the "Pauline Pleasures." We wonder if this may not be due to the fact that not very many persons have yet discovered this hidden source of pleasure.

In 2 Cor. 12:10 we hear the Apostle say, "*I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.*" Surely, this is quite unusual; for, ordinarily, these are the very things we shrink from, and seek to escape; and yet an inspired apostle tells us that he finds "pleasure" in these uninviting conditions, and surroundings in life.

Seeing all of us are subject to like conditions, might it not be well for us to acquaint ourselves with the secret, so that instead of chafing and complaining we, too, might have this pleasure.

The reader will note that in the preceding verses the apostle speaks of having "a thorn in the flesh, the messenger of satan to buffet him." This drove him to prayer: "For this

thing I besought the Lord thrice, that it might depart from me," he tells us. (Doubtless most of us have learned that anything that will drive us to prayer is not an unmitigated evil, even though the petition is not granted.) Instead of removing the "thorn in the flesh," as he had desired, the Lord simply said to Paul, "My grace is sufficient for thee."

It was thus that Paul learned that the Lord had a special "thorn" grace, and that great trials simply make way for great grace: the greater the demand, and the greater the need, the larger measures of grace, and the more abundant the supplies would be. And since he valued "grace" more highly than he did deliverance from the "thorn in the flesh," or any other temporal blessing, he at once began to "glory" in his "infirmities," and "take pleasure" in reproaches, (in being persecuted) in necessities (in being hard up for the necessities of life) "in distresses," for by reason of these things I shall have an increase of capital with which to do business.

Humanly speaking, "infirmities," "reproach," "necessities," "persecutions" and "distresses" had no more attractions for Paul than they have for the rest of humanity; but when he found that there was a divine alchemy in grace which would transmute these adverse and undesirable things into a blessing that would enrich him immeasurably, he declared he would not simply endure the same, but actually "take pleasure" in them.

This was equivalent to saying, "I most gladly welcome anything that will entitle me to more grace, and thus make me a better, and a more useful man." Great trials, with a corresponding increase of grace, are more to be desired than physical comforts, and temporal blessings,—seeing these are but temporary and soon vanish away, whereas grace will enrich us for time and eternity. Like Moses, he esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." (Heb. 11:26).

Human philosophies say, "What cannot be cured must be endured"; but they who have learned the value of grace, and discovered the secret of Pauline pleasure, "glory in tribulations also," (Rom. 5:3), knowing that "our light affliction, which is but for a moment, *worketh for us* a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:17, 18.

It is only they who have some appreciation of eternal values, and understand spiritual mathematics, that can know the secret of Pauline pleasure; they who have learned that the trials of life are blessings in disguise, entitling us to larger measures of grace here, and a larger pension in the hereafter, when the war is over; they, who really believe that "all things work together for good," and thus are enabled to "count it all joy when they fall into divers temptations," and accept the unpleasant things in life as stepping-stones instead of stumbling-blocks,—only such will know the secret of Pauline pleasure.

A Question.

Are you interested in Foreign Missions?

Do you want to get others interested?

Do you want your Sunday school class or Mission Band of Missionary Society to read about Missions from the standpoint of Holiness? Use some of your tithe money and send in some 50 cent subscriptions to THE HERALD and let your friends get Dr. Ridout's weekly travel talks and sketches from China, Japan, Korea, India, etc.

Help us increase the usefulness of THE HERALD by sending us subscribers on the 50c offer.

GLEANINGS FROM THE EVANGELISTIC FIELD

A SUCCESSFUL YEAR.

We have closed another year of successful holiness evangelism, which is our sixth since leaving the pastorate. We consider the past year our best in the field so far. Have had the privilege of preaching full salvation this year in the following states: Kentucky, Indiana, Illinois, Ohio, Pennsylvania, New York, Alabama and Louisiana. We have enjoyed laboring with and preaching for pastors who have in every way treated us royally and so nobly stood by us as we have endeavored to get sinners saved, backsliders reclaimed and believers sanctified. This has been a good year in that we have seen scores pray through at our altars.

Since entering our present field of labor we have kept busy throughout the year and hope to continue so among people who are interested in getting sinners saved and believers sanctified.

We are slated for 1928 and those interested in dates for 1929 would do well to write us at our home address, 1353 Hemlock St., Louisville, Ky.

W. B. Dunkum and Wife,
Evangelists.

REPORT FOR THE HERALD.

Just one year ago through the providence of God we pitched a battle against the devil in East Columbus. The meeting went far beyond our expectation; so a church of 36 members was organized. We felt led of God to stay with them until they got started. After many skirmishes with the devil we located a good lot for \$1,500, bought it, and then built a nice 36x40 building with full basement. We stayed with them five months then recommended to them an able pastor in the person of Rev. Elbert Shelton who is leading them on with great success. Praise God. Since December we have been busy fighting the devil at the following places. We went to Havens Corner nine miles north of Columbus and started a battle in a church that was against holiness as a second work of grace. So we preached for eleven nights on Sin, Death, Hell and the Judgment and some 30 bowed at the altar, were born again and came through laughing, crying or shouting. Then we preached on "Who's going to Heaven?", brought in the second work and nine converts prayed through and were sanctified. Praise God who giveth the victory. Several more prayed through and are still standing, one of whom has a call to preach.

We next went to dear old Third Street Mission which has more souls to her credit than any church in the city, having a history of about twenty-two years. God gave a packed house and a landslide from Heaven and many prayed through. This was our third meeting there in two years and we go back next January. Our next meeting was at Mitchell, Ind., with our beloved pastors Everett and Helen Atkinson who are God's own jewels. God gave an excellent meeting there considering the deep waters through which the church was going right in the midst of the meeting. This is a great church and they are carrying out the great mission God has given them. We will never forget their kindness to us, also dear Bro. Quinn their District Superintendent, who preached for us two nights as I barely escaped having pneumonia. God bless them.

Our next meeting was at Selma (Harris Chapel) Ind. Bro. Wasson is the good pastor there. This was a hard battle but God gave us a few souls and some mighty good services. We next went to Lockland, Ohio. This was our second trip there and God gave us a fine meeting. Bro. Boso is the able pastor and God used him to do a great work. From there we went to Columbus, O., and pitched a battle in the Mt. Vernon Ave. M. E. Church, and it was a battle too. There were not many at the altar as they were not used to that method of getting religion. But those that came forward we managed to get them on their knees and pray them through. Of course they were not used to seeing it on this fashion and many compliments were paid us—after we were gone. We preached until the glory would come down and the hungry saints would shout us down, which of course created no small stir. Dear Bro. Geil was with me three nights there and rendered valuable help with his music.

The next meeting was with the Middletown Church. Rev. George and Flora Brinkman are the noble pastors there. The results in this meeting was a disappointment to me. There was an epidemic of the flu, measles, scarlet fever and even mumps showed up. We would not have been surprised at anything else that the devil could have raked up. Almost every house in the city had sick people in them, but there were a few prayed through.

Our next field was Columbus, Ohio, again at Leonard and St. Claire Mission. This makes our eleventh meeting in Columbus in three years. For eleven days God gave us a grand time and several souls prayed through. On our pilgrimage to Heaven we stopped off next at Goshen, Ind. This was a Home Mission campaign and a hard fought battle too. Out of the four weeks we were there I don't believe we had over twelve days of favorable weather. It rained on the order of these intermittent alarm clocks. God gave us a good meeting with several praying through and they have organized a church out of it. Prof. Geil and wife had charge of the music and you know what that means. They are among the most congenial workers we have ever labored with. Valuable service was rendered by Miss Ruth Wade of Elkhart, Ind., in singing and playing. She is with the Edwards Evangelistic Party now and I'm sure is

glorifying God. We preached twice in the great Elkhart Church and enjoyed the refreshments from above with them. Also some prayed through. Bro. Moore has as fine a family as I have ever met. God bless them. Both pastor and church stood by us in the Goshen meeting. We were greatly blessed by having the Edwards Evangelistic Party for one service. Sister Edwards brought a fine message on Holiness.

Our next field was at Sidney, Ohio, with our church there. Rev. T. J. Price is the efficient pastor. Bro. Price and I married the Shock sisters so you see we are somewhat related. Prof. Geil and wife were with us in the meeting. God gave us an excellent meeting. Sinners were converted, backsliders reclaimed and believers sanctified. I enjoy the battle and go wherever the Lord leads. My next meeting is in Piqua, Ohio. Have some open dates for fall and winter. Jesus saves and sanctifies.

Evangelist Charles Dye.

SIENYU, FUKIEN.

My Dear Miss Hughes:

Hallelujah! The revival flame is burning in our midst! Many pastors and Christian workers came forward and prayed for salvation and for sanctification. Many of them got what they prayed for. One woman about 78 years old sobbed aloud: "Will God forgive my sins; they are so many?" The Lord is greatly using Bro. Gih.

I'm leading meetings in the Girls' School. The Holy Spirit is moving in our midst in mighty convicting power. The girls often come to me for personal talks. And this afternoon as soon as one of them came into my room, a whole group of about 40 came in for personal talks. Of course, my room is too small to accommodate them all, so we moved into a class-room and there we had an informal meeting. The Holy Spirit was present in great convicting power. One girl suddenly stood up and said: "Since yesterday's meeting (in which I spoke of making confession and restitution) I have had no peace because I know the Holy Spirit wants me to make some confession and I have not yet obeyed." As she spoke this her tears just rolled down her cheeks. I then asked: "Sister, are you now willing to obey him?" She said: "Yes." "Is this person," I continued, "whom you have sinned against in the room? If she is in the room go to her right away and make peace with her." Her face got red and one could mark that awful struggle that was going on underneath in her breast, for there were about 40 girls in the room. But she finally yielded and stepping forward to her teacher she grasped her hand and began to weep and confess and begged her forgiveness. This act convicted all the other girls. Oh, how every one went to the other and asked for forgiveness. Each pair of enemies embracing one another, confessing each other's faults and knelt together and prayed. Some of the teachers from another building soon ran to see what was the matter. The whole room was filled with loud weeping and sobbing. Oh, such a melting spirit and consequently such a strong binding of love. Oh, I've never witnessed such a marvelous sight in my life before.

The whole place was filled with God's presence and glory so that I had to step aside and simply shouted: Glory! Glory! Glory! and Hallelujah! Hallelujah! Hallelujah! Oh, I just cried for joy. I think if an outsider should be there that one would certainly say we were insane. Oh, Miss Hughes, it was simply glorious! The teachers told me they have never witnessed such a sight before. The whole school is saturated with a spirit of love and joy and harmony. All long faces have grown round!

Yours in the Beloved,
Beatrice.

LITTLE COOLEY, PENNSYLVANIA.

We have been so busy in our evangelistic work during the summer that we have not found time to report our meetings. We have held three meetings since we reported our work.

The first one was held at Little Cooley, Pa., June 14-24, in a large tent that is supposed to seat some hundreds of people, and at different times it was filled to overflowing, and it was said that many were on the outside that could not find entrance. The attendance was good throughout the entire meeting, though it was a very busy time for the farmers.

The work of salvation began with the first service, and people were converted, reclaimed, or purified in every service up to the very close of the meeting. At times the long altar was crowded from end to end with seekers of salvation. The conviction was deep and pungent, and the conversions and sanctifications were bright and happy. Some most remarkable cases of salvation occurred when some of the most wicked sinners in the town were converted. Cigarette fiends were delivered from the cigarette habit who declared that they had smoked as many as one hundred and twenty-five in a single day. So complete was the deliverance that they testified that the smell of cigarettes made them sick. Many of the prominent people were reached, not a few of whom being stanch members of the church, were sanctified wholly, nearly one hundred having testified to having been converted, reclaimed, or purified. Many people and a goodly number of preachers came from other towns and cities to attend the services and were blessed and were made a blessing to the meeting.

This meeting was an interdenominational meeting, though the pastor of the local United Brethren

Church, B. H. Mead, was in charge of it, and was the prime mover of it. We had associated with us in the work the Davidson Party, who had charge of the music, and performed their part well. The two men of the party alternated in the preaching services Sunday afternoon. This writer did all the other preaching of the meeting.

An Interdenominational Holiness Camp Meeting Association was organized, comprising perhaps two hundred charter members. An elect lady deeded to this association five acres of land upon which will be built a commodious tabernacle some sixty by ninety feet, and one hundred dollars in cash. On the last Sunday afternoon of the meeting we raised in cash and substantial subscriptions nearly seventeen hundred dollars to build the tabernacle, and other subscriptions will be added to this amount, so that the next year's meeting will be held in the new tabernacle. In addition to the amount raised for the tabernacle, the people contributed some hundreds of dollars to pay the expenses of this year's meeting.

After closing the meeting in Little Cooley we hastened on to Spring Valley, Minn., where we found a very devoted, sanctified pastor, Rev. J. S. Hockett, a few loyal, self-sacrificing officials, but in the main a discouraged membership. The meeting continued from July 1 to 15. There had not been any revival in that church for many years, and we fear not many of the members believed any revival could be had. Many of the people living in the vicinity of the church were most indifferent as to spiritual things. For some time the pastor had been seeking an evangelist to hold a meeting with him but none could be found. Still the conviction was present with him that he must have a revival in his church. He was greatly pleased when he found he could secure us for some service. He was delighted with the results of the meeting as was his whole church. We started in preaching full salvation, and in the first service some were saved and in every service after that to the close of the meeting people were converted or sanctified, nearly half a hundred in all. A fine class of members, something like a score in all, united with the church in the last service, with more to unite later, a number of whom are among the substantial people of that place, and who will add much to the spiritual and financial strength of the church. Much more might be written about this fine meeting, but our space is too limited to write more.

After closing the meeting in Spring Valley, we went to Millers, Pa., where we held a meeting July 22 to August 5. This meeting was held under the same leadership as the one in Little Cooley, in the same tent, under the leadership of B. H. Mead, with the assistance of the Davidson Party, who rendered similar service to that in the Little Cooley meeting. Millers is considered a very difficult field in which to promote a revival of religion, and in which there is a strong prejudice against the doctrine and experience of entire sanctification. But the Lord gave us the victory, and a goodly number were converted or sanctified, and the Christian people were greatly blessed. We would be pleased to write more about the work in Millers if our space would permit, but suffice it to say it was a good meeting in which the Christian people were greatly blessed and built up, and beautiful harmony prevailed between the workers and the people, and the meeting closed leaving a good taste in every one's mouth. To God be all the glory for all that was accomplished in these three meetings.

We are now making dates for fall and winter meetings. Persons desiring to correspond with us relative to dates should address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

WEST UNION, OHIO, REVIVAL.

We had a good revival at West Union, Ohio, with Rev. S. A. Steele. The meeting was held in a large warehouse fixed up and seated so as to accommodate the large crowds that gathered from all over the surrounding communities to hear the gospel of full salvation. Souls were saved and believers were sanctified. A camp meeting Association was organized and a permanent camp will be established in the community. West Union is the county site of Adams county the county in which the famous Serpent Mound is located.

Brother and Sister Steele are returned missionaries from the West Indies. They are deeply consecrated Christian workers and promoters of Bible holiness. Pray for their work.

Mr. Russell Mawson, of Danville, Ky., led the singing. He is an Asbury College graduate and a fine Christian character. He did good work in the meeting and won the confidence and love of the people.

Mrs. M. W. Knapp and a number of the boys and girls of God's Bible School, Cincinnati, Ohio, came over the last Sunday of the meeting and conducted a special missionary service.

We are having a great summer, preaching in the camps and seeing souls saved and sanctified.

Yours in the field of evangelism.
Andrew Johnson.

IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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(Continued from page 1)

confessed, some adjustment to be made? Confession or restoration?" He claimed there was nothing of the sort, continued coming to the altar, weeping bitterly, but could not exercise saving faith.

After some days he came to me and said, "Some years ago while in the cattle business I got hold of a cow that did not belong to me. I find it impossible for me to be saved until I give you the money for that cow." My answer was, "It was not my cow." "I know that and I would gladly give the money to the owner if I knew who the owner was, but I will give you the money and you give it to some poor widow." One of our holiness preachers had died sometime before and left a wife with six children in very poor circumstances. She came into my mind at once. The young man had asked me to take a walk with him and we were going along a back street of the village when he made his confession. A negro man was just behind us with a mule team and four bales of cotton, two bales in the wagon bed and the other two stacked upon them. He was sitting pretty high up. When the young man made the confession he gave way and fell. I caught hold of him and helped him out of the road to the fence where he fell flat upon the ground. The mules took fright, reared and plunged, and the colored driver fell backward off of the cotton bales. I was a little amused. I thought the mules were excusable for taking fright at a man unloading a cow off of his conscience in the middle of the street. He was powerfully converted and very happy.

The poor fellow had suffered great torture. The cow was a long horn and had been goring his conscience at a fearful rate. He was well to do, highly respectable, and had almost made up his mind to lose his soul rather than confess his theft. Of course, I told no one of his confession to me.

At another point a prominent young merchant came to the altar several times. He then sought a private interview with me and told me that while he had never directly stolen money he had been dishonest, full of all sorts of tricks, taking advantage of people, and getting their money without their receiving equivalent value.

Among other things his village was arranging for a horse race on Thanksgiving. Two boys had been appointed to take care of and train a couple of horses for the race.

One day when the boys rode out of the town to give the horses exercise he followed them and induced them to run the horses over a level stretch of road. He told the boys that they must have strenuous exercise. He noted the horse that made the best time and when the race came off he bet his money on the fast horse and raked in a big pile from Mexicans, cowboys, Indians, negroes, miners, and all classes of men who had crowded to attend the races. He said he would gladly refund their money but it was impossible. They were scattered to the four winds.

I asked him to count up everybody he knew whom he had wronged and to whom he could make restitution. He counted up six different persons and also pledged me that while life lasted if he could ever find any one else whom he had wronged he would make restoration. I told him that was true repentance and the atonement of Christ had made provision for him. He was a broken-hearted man. Sin had lost all its charm. He was ready to part with every material thing if he could but receive peace in his tormented soul. He was powerfully converted. The next day with joy in his heart he started out to make restoration and bear witness to the saving grace of God. The people to whom he went with his confession fully believed that he was a new man, that he had indeed been born again.

Four months later as I returned from the coast, I stopped off and preached several times in his village and found him superintendent of the Sunday school, working with great joy and victory. It is marvelous what can be wrought in the hearts and lives of men by the power of the Gospel. The great need of our times is faithful preaching on sin, the fruits of it, and the final outcome and results of it. Let no preacher suppose that he is abusing the people when he brings a strong message against sin and its fearful effect upon the souls of men. No pastor or evangelist has any sort of correct idea of the condition of a congregation or a community until he has thoroughly subsoiled the souls of the people with the Gospel plow.

I remember to have read an incident related by Mr. Stanley when he was hunting for Dr. Livingstone in Africa. Mr. Stanley said that he was surprised not to find more snakes in his journey through the forest. By and by he went into camp to await the coming up of a part of an important caravan with supplies. He decided to clear up a part of the forest and plant some grain. When they commenced the clearing they found snakes everywhere. Snakes up the trees, snakes in the hollow logs, snakes under the rocks, snakes in the grass. They plowed up snakes. They had a remarkable snake killing period. Had they not cleared the ground they would have had no conception of the number and variety of snakes. It is just so with regard to sin. The preacher can have no conception of the wickedness in a community, the hidden sin, the secret sin, until he puts the Gospel plow in the moral soil up to the beam. He will then find that the human heart is desperately wicked and deceitful above all things and he will find that the same sins that destroy human souls in the slums, corrupt and blight human lives in the mansions. Brisbane said sometime ago that the way to stop theft was to give employment and education, that we must so educate the people that crime would disappear. It is remarkable that a man as astute as Brisbane should make such a blunder. What about the bankers in federal prisons? What about the educated men connected with all sorts of dishonest schemes? No, employment at good wages does not make men honest. The education given by the best universities will not make dishonest men honest. The only salvation for mankind is found in Jesus Christ. The Gospel is the power of God unto salvation. We have seen the Gospel make sober men out of drunkards, truthful men out of liars, honest men out of thieves, pure men

out of lecherous wretches, clean, happy, noble men out of the wasted wrecks of sin.

A man stood up in one of the New York missions to testify. He said, "When the weather is fair and the sea is smooth, with a gentle breeze toward the port, and the ship is in excellent order with her sails spread and filled with the friendly winds most any pilot might bring her into port, but when the waves are roaring mountain high and lashed to fury with the storm, the masts have been blown away, the sails are torn to rags, the rudder is partly broken, the whole machinery of the ship disorganized, it takes a master pilot to bring such a wreck safely into port. I was a human wreck, beaten by the storms of sin. The tempest was on me in its fury. The tempest was within me. I was broken and crippled in every realm of my being and Jesus was the Master Pilot who brought me safely into the port of peace and joy. I will love, adore, and praise his name forever." Thanks be to God for the unspeakable gift of a Christ who is able to save to the uttermost.

(Continued)

Two Pertinent Questions.

I should like to ask if it is sound policy and common honesty for a representative or agent of the church to go through the land gathering money from the people to support an institution that teaches doctrines and propagates ideas entirely contrary to the standards of the church, and the beliefs and convictions of the people who donate the money when, at the same time, said agent knows that if the people knew the money they gave would be used contrary to the purpose for which they gave it, they would not give it at all? Is this not getting money under false pretense? Can a church engage in this sort of thing and believe in and respect itself, or hold the confidence and respect of its members?

ANOTHER QUESTION.

When an evangelist who has been found in obscurity, ignorance and poverty by the holiness people, educated, honored and given a prominent place among them, who has professed entire sanctification and preached it, been handsomely paid and put forward by them, when such evangelist has become tainted with modernism and no longer sympathizes with the doctrines, views and objectives of the holiness people, how long can he cover up his change of heart and mind and go around among the camp meetings and hinder the work of powerful revivals, preach his big sermons, make no altar call, get big pay and goes his way, I say, can he do this and be an honest man?

Please to answer these questions through the columns of THE HERALD.

A HERALD READER.

To the first question, we must answer that, no truly honest man will be guilty of the implications contained in it. We do not think, however, that such deception will stand in the way, or interfere with the conscience of a full-fledged modern liberalist. That type of man looks upon the common herd of humanity as so ignorant that he feels no compunction of conscience in deceiving them. The thorough-going modern liberalist believes that he is compelled to pander, somewhat, to the ignorance of the masses of the members of the church, at the same time he must carry forward his propaganda of skepticism and unbelief in the fundamental doctrines of the Bible, and that the ends he has in view justify the means he uses. I think it probable that in the day of judgment it will be found that he has been deceived and that he was a deceiver, the blind leading the blind, and that he will be appalled at the fearful sentence awaiting him. I have no faith in the superior intelligence or genuine piety of the full-fledged modern liberalist.

Question second: It is to be hoped that there are no such evangelists as spoken of

in this question. We believe, however, the time has come when the committees of camp meetings should be careful in the selection of their preachers, and insist that the men who come to preach at the great holiness camps, preach holiness, and urge the people to seek, here and now, full salvation from sin. The holiness camp meetings have been built for this purpose; the people gather from far and near to hear this doctrine and it is a disappointment to them for the preacher who has been called to preach full salvation, to go off on some other line of thought or teaching; at the same time, a certain amount of liberty must be given to the preacher to hear the voice and follow the leadings of the Holy Spirit.

H. C. MORRISON.

St. Paul's Prayer for the Church.

JOHN F. OWEN.

"And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

"Faithful is he that calleth you who also will do it." 1 Thess. 5:23, 24.

SUBJECTS OF THIS PRAYER.

St. Paul prays this prayer on behalf of the Thessalonian Christians whom he addresses as "the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ." If any man be in Christ he is a new creature, a new creation, having been renewed in the likeness of Christ through the regenerating power of the Holy Spirit. The apostle commends their love, their faith, their hope, their good works, their loyalty to Christ, and their steadfastness in tribulation. He tells them at the same time that he is praying night and day for them with a consuming desire that he might perfect that which was lacking in their faith, that their hearts might be established unblameable in holiness before God.

MEANING OF THIS PRAYER.

To be wholly sanctified in soul and spirit is to be cleansed from all inherited depravity, purified in heart, washed every whit clean in the blood of Christ. To be wholly sanctified in body is to have one's body to become the Temple of God's indwelling through the sanctifying Holy Spirit. A wholly sanctified body is one whose members are yielded without reserve as instruments of righteousness unto God, through the direction of a will that is wholly subdued to the will of God, and through the impulsion of a heart made free from sin by the blood of Christ.

THIS PRAYER MAY BE ANSWERED.

"Faithful is he that calleth you who also will do it." He will sanctify you wholly. Every Christian who will believe this promise may come to the moment of appropriating and sanctifying faith in which he receives Christ as his Sanctifier through an instantaneous application of his blood to the purifying of the unclean. I have seen many Christians sanctified wholly at the altar of prayer through their reading of this prayer with the promise that follows: "Faithful is he that calleth you who also will do it." Praise God, if we consecrate fully and believe this promise the covenant keeping God will sanctify us wholly and we will know by the assurance he alone can give that the blood of Christ cleanse us from all sin.

A New Heart and Some Evidences Thereof.

REV. A. W. ORWIG.

A new heart is never obtained through any human process, religiously speaking. All of men's tinkering at the old, depraved, sinful heart, leaves it unrenewed. God only can and does give an entirely new heart. Of a certain Old Testament character it is said, "God gave him another heart." And elsewhere God says, "A new heart will I give you." The Psalmist David called on God for a new and clean heart, not expecting that he could get it in any other way. And we

have the same sentiment expressed in a beautiful hymn, thus:

"Come now, and within me a new heart create."

And yet many persons seem to be satisfied with the old, stony, polluted heart. How Satan and the world blind them as to their sad and dangerous condition!

Of course, we understand by a new heart a change of heart; in other words, to be born by the Spirit of God, or to be made a new creature in Christ Jesus, besides other Scriptural designations. That is, there will be a real supernatural change and renovation in the various springs of life,—new affections, desires, motives, hopes, etc. Our very lives will proclaim the positive change more or less definitely, strongly and convincingly. But it will be because of the Holy Spirit's actuating and enabling power.

ACTUAL AND COMFORTING EVIDENCES.

Both God and men expect us to give evidence or proof of having received a new heart, or of having become Christians, as already expressed. Just as men wear badges to designate themselves as belonging to some particular organization, or as representing certain principles, so every true child of God has certain marks or characteristics which constitute evidences that he is a member of God's family.

1. One of the chief evidences of a new heart is the direct witness of the Holy Spirit to one's consciousness. This may be difficult to explain, but the fact remains, because the Word of God declares that "the Spirit Himself beareth witness with our spirit that we are the children of God." The same truth is incorporated in some of the best hymns thus:

"The Spirit answers to the blood,
And tells me I am born of God."

Of course, it is not equally strong with all persons, but clear enough to comfort the heart. However, it will become more distinct as we "follow on to know the Lord."

Muddled About "Jesus."

REV. A. S. HUNTER.

A news item concerning the great international religious congress recently in session at Jerusalem, says that those men of all races and creeds will, on the Mount of Olives, discuss the religious world-problems of today, as Jesus, on the same spot, discussed the religious world-problems of his day, nearly two thousand years ago. We must make allowance for the reporter's imagination in writing that. Without passing judgment on the congress, we should remember that Jesus did not "discuss" anything! With his divine omniscience, "He taught as one having authority!" Those men can only "discuss." It would be the same with any other body of men. The problems are too big for men! They do not know. They hope to find out. "In a multitude of counsellors there is wisdom," and they hope, by exchanging views, to arrive at a conclusion. So did the big meet at Lausanne last year. And, they did. Yes, they found out, what some of us knew in advance, that they could not agree, all being alike in the dark; so they agreed to discuss in an agreeable way. Jesus took counsel with no one! His enemies "took counsel together how they might destroy him." He asked no one's judgment or opinion. He knew! His words have been the touchstone of wisdom for all generations since, and men are still drinking at the fountain of his truth! That reporter, like many others, has spiritual astigmatism. A lot of preachers (?) are "discussing" Jesus, instead of proclaiming him as the Savior and only hope of a lost world!

Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Mark 8:38.

CORRECTION.

In the head of an article in August 29 issue, the head should have been "The Four Bishops," instead of "The Poor Bishops." The mistake, of course, was an oversight, but we are glad to make the correction.—EDITOR.

WHAT HOLINESS REALLY IS.

(Continued from page 5)

to which as humans we fall heir, militate against perfection of conduct. But, glory be to heaven's King, *entire sanctification does institute perfection of heart motive.* The glory of God is now the whole heart's whole purpose. And, since "as a man thinketh in his heart, so is he;" since "out of the abundance of the heart the mouth speaketh;" since "from within out of the heart of men proceed" the actions of their lives; we can readily see that perfection of heart motive initiates a powerful, holy leavening of thought and word and deed, i. e., of character and conduct. Thus entire sanctification reigns up our infirmities to and for the glory of God. It declares hostilities against our faults, and undertakes a keen, day-in-and-day-out, perpetual war of fault reduction. It wholeheartedly, honestly, determinedly takes its aim at perfection of life and conduct. Nor is the fight wholly unsuccessful; for the Lord Almighty takes a hand in the strife; yea, "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." Consequently, by the help of the Lord, there is, as time goes by, an increasing improvement in conduct. There is constant increasing of Christlikeness. There is real, definite progression toward and accomplishment in perfection of conduct.

Sanctification begins in that setting apart from all sin, which takes place in the believer at regeneration, else he is not regenerated at all. God says, "Come out from among them, and be ye separate, and touch not the unclean thing; and (if you do) I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." The plain inference is that if we do not meet him on these terms he will not receive us, he will not be our Father, we can by no means be his sons and daughters. That is the beginning of holiness; but that is not entire sanctification. To quote the catechism of the Canada Methodist Church, "Entire sanctification is the attainment of the fully consecrated believer upon exercise of his faith in the Lord Jesus Christ, as a Saviour from all sin, whereby he is enabled to love the Lord his God with all his heart, soul, strength, and mind, and his neighbor as himself."

That is Perfect Love. Christian Perfection, Heart Purity, or whatever you prefer to call this, *the second blessing.* This is Plato's "Virtue." It was he who said that "Virtue is the approximation of the human to the Divine to the full extent of human possibility." Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." To "rise to walk in heaven's own light, above the world and sin, with heart made pure, and garments white, and Christ enthroned within," is the approximation of the human to the Divine to the full extent of human possibility.

In that very pronounced and progressive growth in holiness, which follows this epochal work of entire sanctification, and is the normal experience of the life which follows, the prayer is answered of him who sings:

"O for a heart that is whiter than snow!

Calm in the peace that he loves to bestow;
Daily refreshed by the heavenly dews,

Ready for service when'er he shall choose.

"O for a heart that is whiter than snow!"

Then in his grace and his knowledge to grow;

Growing like him who my pattern shall be,
Till in his beauty the King I shall see."
McPherson, Kan.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I am a little California girl. The roses are simply beautiful now and so are the other flowers. This is my second letter to *The Herald*. My first letter I did not see because of moving. I have one sister and two brothers. My little sister is two years of age. She has golden curly hair, fair complexion and blue eyes. Love to all the cousins and Aunt Bettie.

Phyllis Jannette Cole.
112 Arlington Drive, Pasadena, Cal.

Dear Aunt Bettie: Will you and the cousins move over and let a West Virginia girl join your happy band of boys and girls? I have never written to *The Herald* but hope to see this letter in print. I have light hair, blue eyes, fair complexion, and am five feet, three inches tall, weigh 131 pounds. My birthday is November 12. I will be fifteen years old. Have I a twin? If so, please write to me and I will answer all letters received. My middle name begins with A and ends with E, has five letters in it. The one that can guess it I will send them my picture. Alice M. Terry, I guess your middle name to be Mae. M. Ruth Lynn, I guess your name to be Mary. If right don't forget your promise.

Hester A. Webb.
Clover, W. Va.

Dear Aunt Bettie: I don't often see a letter from Colorado on page ten, so thought I'd write. This isn't my first letter but I hope Aunt Bettie will be kind enough to print it. I am somewhat older than most of the boys and girls who write, so I hope my letter won't be crowding the younger folks out. We have received *The Herald* more than ten years and wouldn't give it up for a whole lot. I would like very much to hear from boys and girls of my age who live in the Western States, and any of you who care to write, wherever you live. I was twenty-three years old, April 22, so come on with your letters, folks. I love to receive and write letters. With love and best wishes to all.

Helen A. Walters.
Akron, Colo.

Dear Aunt Bettie: Will you cousins please move over and let me come in and have a little chat with you all? This is my first letter to *The Herald* and I hope to see it in print. Father takes *The Herald* and I like to read page ten and the good sermons. Mother and father and grandmother and myself are members of the M. E. Church. Ruth Lynn, I guess your name to be Mary. Am I right? Alice Terry, I guess your name to be Mae. Clyde Hancock, I guess your name to be Edna. If I have any of these right don't forget your promises.

Mae Dominy.
Rt. 4, Dublin, Ga.

Dear Aunt Bettie: I enjoy reading *The Pentecostal Herald* on page ten. I am staying with my grandma; she takes *The Pentecostal Herald*. I am eight years old. I have blue eyes and light hair. I go to Sunday school with my grandma at the Mission. I would like to get saved. Pray for me dear Auntie and cousins. I would like to see this in print.

Evelyn Jean Leasure.
Birchwood, Wis.

Dear Aunt Bettie: Will you let a Butler girl join your happy band of boys and girls? I am a poor girl. Mother and father are dead. Mama died when I was four years old, and daddy when I was ten years old, so you see they have been dead a long time. I am trying to live right and meet my mama and daddy where there will be no sorrow, pain nor death. I don't think it's right to play cards nor go to dances. My aunt takes *The Pentecostal Herald* and I like page ten best of all. I am a Christian and a member of the Methodist Church. I am trying to live as Jesus wants me to. I don't go to school because my health is bad. When I was going to school I was in the fifth grade and my teacher's name was Miss Helen Wilson. The studies

I liked best were reading and spelling. I go to Sunday school and church most every Sunday. My teacher is Miss Evelyn Gilmore. She is a fine teacher. I had rather go to church than anywhere. I am a girl seventeen years of age. I have brown hair, brown eyes and dark complexion. I am five feet, four inches tall.

Lula M. Stringfield.
Butler, Ga.

Dear Aunt Bettie: Will you let a girl from the beautiful "Lone Star" state join your happy band? I live in the country and like country life fine. I enjoy reading the nice letters from the boys and girls of *The Herald*. We take *The Herald* and enjoy it fine. I am five feet, three inches high, and weigh 110 pounds, have fair complexion, with freckles, blue eyes, golden brown hair (long) and am fifteen years old. Who has my birthday, Jan. 18? Mary Hudson, write often for we like to read your letters. Bettie O. Mingle, it doesn't tell exactly how long it took Solomon to build the Temple. He built it with cedar and got them from the Mount of Lebanon. Am I right? Margaret Saylor, Moses could not go over into the land of Canaan because he disobeyed God, and instead of speaking to the rock he smote it. Joshua took the children of Israel into the Promise Land. God buried Moses in a valley in the land of Moab over against Bethpeor, but no man knoweth of his sepulchre unto this day. Who was the king that said, "Restore unto me the joy of thy salvation?" Why did Saul seek to take David's life? Who were the four men who are spoken about in the Bible that were tongue-tied? When did men first call on God? What became of the five kings who were hid in a cave?

Maggie Moore.
Queen City, Tex.

Dear Aunt Bettie: How are you all? Hope you are well and enjoying life. I am fourteen years of age. I am five feet, two inches tall, have red hair (long), dark brown eyes. Dewey Moore, I guess your middle name to be George. Am I right? If so don't forget your promise. Dorothy Driskell, I guess your middle name to be May. Am I right? Will all you cousins write to a lonesome girlie?

Mattie Bleakley.
Cave City, Ark.

Dear Aunt Bettie: Would you let a little Maryland boy join your happy band? I am twelve years old and will be in the eighth grade next year. I am a follower of the Cross and ask all my little cousins to pray for me. I hope Mr. W. B. is on a joy ride when this arrives, as this is my first letter.

Raymond Higgins.
Neavitt, Maryland.

Dear Aunt Bettie: I am praising my great and loving Savior who died for me, and for all them that believe in him. Jesus did so much for me that the tongue cannot tell it all. He saved me from my sin. He baptized me with precious Holy Ghost and fire and called me to be a witness for Jesus, my Lord and my King. Jesus not only baptized me with the Holy Ghost but, when I lay in my bed struggling with death, when all the doctors gave me up and no one to comfort me, the Lord revealeth himself, and in his love and power through some of our people, told my father that if we pray and believe that Jesus heals, he will heal me. But I could not pray, and he asked my mother to pray, but she could not. So he told us that Christians told him to anoint with olive oil in the name of the Father, the Son and the Holy Ghost. Now, dear reader, think, I could not pray, my mother could not pray and my father could not pray, and still could go to church. Dear reader, think a moment, and see the God who knows your heart and believe him. My mother and my father believed what the Christians said to them and went down on their knees and prayed the best they knew in the name of the Father, the Son and the Holy Ghost. But because they believ-

ed God's word by faith (James 5:14), God honored his word and healed me completely; not only healed me but he delivered me from the power of the devil which led me to the boys' school. The enemy of my soul made me steal the pies that taste so good to all boys, but after I heard God's word preached through his servant, (Exodus 20:15) "Thou shalt not steal," I stopped. Then I heard another scripture (2 Cor. 7:1), "And thou shalt clean yourself from all filthiness of the flesh and the spirit, perfecting holiness in the fear of God." I stopped and thought how God honored his word to heal me in these two scriptures, to believe, and he saved me from all sin. Jesus saved me from smoking cigarettes and from drinking wine and from the moving pictures and stealing money from my father and from lying, and now I am rejoicing in his love that I was counted worthy to be washed in the blood of Jesus. Now, dear reader, he saved me and he wants to save you, so today, "If ye will hear his voice, harden not your hearts." (Heb. 4:7). I am,

Frank Rossi.

Dear Aunt Bettie: As I am renewing my subscription to *The Herald* will write a few lines to the cousins. I love to read the cousins' letters, and the story by C. F. Wimberly is great. Glad to see the cousins love to read the Bible. Paul told Timothy to "study the Holy Scriptures which are able to make them wise unto salvation through faith." Also in Heb. 12:13, to "make straight paths so those following will not be turned out of the way. I have 'The Bridge Builder' to give the readers to follow.

F. W. Wathen.
Ft. Morgan, Colo.

The Bridge Builder.

An old man, going on a lone highway,
Came at evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim—
The sullen stream had no fear for him;
But he turned, when safe on the other side,
And built a bridge to span the tide.
"Old man," said a fellow-pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at evening tide?"
The builder lifted his old gray head—
"Good friend, in the path I have come," he said,
There followeth after me today
A youth whose feet must pass this way.
This chasm, that has been as nought to me,
To that fair-haired youth may a pit-fall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him!"

—Selected.

Dear Aunt Bettie: Would you let a little Kentucky girl join your happy band of boys and girls? I am twelve years old and in the seventh grade. I have black hair and blue eyes and light complexion. I go to Sunday school every Sunday. My mother takes *The Herald* and I sure enjoy reading page ten. Dorothy Driskell, your middle name must be "May." This is my first letter to *The Herald*. My middle name begins with W and ends in E. Gladys W. Roundtree.

Carlisle, Ky.

Dear Aunt Bettie: Do hope you will allow me to enter your splendid corner. I am from Wisconsin. We have been traveling and intend to be gone from home a month. Have been through Iowa, Nebraska, Kansas, and am at this time in Missouri, but intend to go to Illinois this week. I am traveling with my sister, her husband and baby. We sure are having great times. I am a Christian and am a teacher of the Junior boys and girls' class at home. I have read so many letters from the ones that belong to your corner that I would love to have some of them write to me. I am five feet, five inches tall, have a fair complexion, brown hair and brown eyes and am twenty years old. Come all

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and write to a Wisconsin girl as I would love to hear from you.

Freda A. Jaquish.
Lock Box 23, Excelsior, Wis.

Dear Aunt Bettie: Will you let a country girl join your happy band of boys and girls. I am eight years old. My birthday is Feb. 1. I am in the fourth grade. I go to Sunday school every day I can. I enjoy reading page ten. Have I a twin? If I have write to me. I have blue eyes. I would like to see this letter in print.

Emma Lea Martin.
Little York, Ill.

Dear Aunt Bettie: Will you move over and let me join your band of happy girls and boys? I am a little girl ten years old. My birthday is Sept. 20. Have I a twin? If so, please write to me. Who can guess my middle name? It begins with M and ends with T. Our preacher is Rev. Thomas Harper. Evelyn A. Williams, I guess your middle name to be Adrain. Am I right? I have two sisters and two brothers. We are going to have a revival at our church. This is my first letter to *The Herald* so I guess I had better close.

Anna Green.
Rt. 2, St. Francisville, Ill.

Dear Aunt Bettie: Will you please give space on page ten for a Louisiana boy? I have light hair and black eyes, and dark complexion. I was eight years old July 18, 1928. Have I a twin? I go to school and am in the third grade. I sure do love to sit and listen to some one read *The Herald*. My cousin often sits and reads it to me. I have two brothers and one sister living. I have one dear little brother who has gone to meet God. How many of you cousins go to church and Sunday school? I go every Sunday. If any of you cousins guess my middle name I will write to them. It begins with E and ends with D, and has six letters in it.

Ora McGee.
Rt. 3, Box 90, Church Point, La.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson XI.—September 9, 1928.

Subject.—Paul in Athens and Corinth. Acts 18:1-11; 1 Timothy 2:3-7.

Golden Text.—For I determined not to know anything among you, save Jesus Christ, and him crucified. 1 Cor. 2:2.

Time.—About A. D. 52 and 53.

Places.—Athens and Corinth.

Introduction.—Paul met a problem in Athens that was too much for him: Learned paganism. At that time it was the most cultured city in the world. It was what might be called in our times a "university city." The polished Greek language that has never been surpassed as a vehicle of learned thought leaves no doubt as to the philosophical thinking of the men of that city. A city that could give birth and training to such men as Socrates, Plato and Aristotle was certainly no mean city. Her literature is still a model for men of culture and polish. But with all her learning and literary polish, Athens was so hard and sinful and proud that the apostle could not reach them with his message of salvation. There were a few converts, but most of the multitude went its way to ruin, although the Word of life came to their ears from the lips of the greatest preacher of the ages, Jesus alone excepted. Had they listened to Paul, he would have led them to their "unknown God," and to salvation from sin; but they would not. It is inexpressibly sad for a preacher to have to leave a people who absolutely will not hear his message of salvation.

Corinth was very different from Athens in that it was not a cultured city; and, if possible, it surpassed Athens in moral corruption. In point of degraded sinfulness, one might compare Corinth with such cities as New York and Chicago, except for the fact that one feels like begging the Greek city's pardon for the comparison, seeing that she was sinning against so little light, while our American cities are sinning in the midst of a noonday sun. But ignorant sin is easier to handle than learned sin. Notwithstanding the fearful moral corruption of Corinth, Paul had some success in the city, and organized a church, which was more than he could do in Athens; although that church was somewhat unstable, and gave him no little trouble in after years. As we read the Corinthian epistles, we find that the converts had a strong tendency to lapse into serious sins. What a perversion they made of the Lord's Supper. In dealing with new converts it is always well to remember whence they have come, so as to guard their weak points. The Devil knows where they are, and it behooves us also to know; for, as no fort is stronger than its weakest point, so is no character stronger than its weakest point.

Comments on the Lesson.

1. **After these things Paul departed from Athens.**—Our lesson does not deal with Paul's ministry in Athens, except in a retrospective way. For some reason his co-laborers were not with him, they having tarried in Berea. He remained in the city only a short time,—less than a month, during which time he met the astute philosophers of the city on Mar's Hill, and delivered to them his memorable

sermon concerning their idolatry. For smoothness of speech and adroitness of manner, that sermon could hardly be surpassed. It is just possible that the apostle trimmed his sails a bit too close, and permitted his message to slip by those polished sinners without disturbing their sinful souls. Sometimes it is better, as Sam Jones used to say, to take off a little "hair and hide," so that the people will know that the preacher has been on hand. **Came to Corinth.**—Here we shall find the bulk of our lesson.

2. **Aquila . . . with his wife Priscilla.**—Remember these two parties, for they will play no small part in Paul's future labors. Note that they were Jews, born in Pontus but lately come from Italy. The reason why they had left Italy was, "that Claudius had commanded all Jews to depart from Rome." The only reason I can find for this decree is given by the Latin writer Suetonius who says: "He expelled the Jews from Rome, because they were making continual insurrection under their leader Christus." We are not told who this Christus was; certainly it was not Christ, as some have tried to prove. He was not there; nor did he ever lead an insurrection. **Came unto them.**—Not because they were Christians, but because they were tent-makers. They were likely converted later under Paul's ministry.

3. **Because they were of the same craft.**—This explains what I have just mentioned as the reason why Paul "came unto them." Every Jew was expected to learn some sort of craft. It was a good thing; and it would be a great blessing to our own country, if all the idle youngsters who now roam and sin over the land were settled down to learn some trade whereby they might earn their bread and meat. Labor is honorable; idleness is sinful and disgraceful, no matter whether the idlers be rich or poor.

4. **He reasoned in the synagogue every sabbath.**—Paul's was a strenuous ministry. He had no strong missionary board to back him; but his heart was in his work. Nothing could stop him, but death. Poverty was one of the least of his embarrassments. He counted it all joy to have to make coarse tents six days to get a chance to preach the Gospel one day in the week. God was backing him, and that beat finances.

5. **When Silas and Timotheus were come from Macedonia.**—It seems that Paul sent them back to that city to strengthen and confirm the converts made there during his stay in the place. Their report stirred the apostle's heart to more strenuous labors in Corinth.

6. **When they opposed themselves, and blasphemed.**—These were Jews. Paul had first of all delivered his message to them, but they rejected it to their everlasting ruin. They were at the end of the first call to the marriage supper. (See Luke 14:15-24). Their call was passing: "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." There is enough sadness and horror locked up in that sentence to break the heart of an angel. It did break the heart of the Son of Man.

7. **I judge this man had believed,** although his name, Justus, is no indi-

cation. He certainly gave the apostle a welcome to his house.

8. **Crispus.**—Paul's labors were not in vain. Note that this man was the "ruler of the synagogue." I am interested in the fact that he "believed on the Lord with all his house." A real Christian should be able to lead his household to Christ. This man's influence was good: "Many of the Corinthians hearing believed, and were baptized." Few men can come to Christ alone. One's influence is a drawing power.

9. **Be not afraid, but speak.**—God still speaks to men in such visions in the night-time. All our dreams are not foolishness; but the God who made us speaks to us. **Hold not thy peace.**—Keep on preaching, no matter what the unbelieving Jews may say or do; "for I am with thee."

10. **No man shall set on thee to hurt thee.**—Paul was but human, and stood in need of God's assuring voice. **I have much people in this city.**—God in his foreknowledge saw that there were many in Corinth who would believe. Paul must continue his preaching, in order that they might be saved. I am persuaded that God never gives up a soul as long as there is any hope of its salvation. If we perish, it is our own fault.

1 Timothy 2:3. **In the sight of God our Saviour.**—Paul had no sort of doubt about the Deity of Jesus Christ. Like every other converted soul, he knew that he was God. Unregenerated men may deny the Deity of our Lord; but no regenerated man does. He is conscious of the indwelling presence of a supernatural Saviour; nor is there any higher court than consciousness.

4. **Will have all men to be saved.**—This is God's purpose concerning the race. He wills not that any man should perish.

5. **One Mediator. . . the man Christ Jesus.**—Certainly Jesus Christ was man. He was the God-man. He is very God and very man forever more. This passage in no way militates against the doctrine of his true Deity. Compare it with the statement in the third verse of this chapter: "God our Saviour."

6. **Gave himself a ransom for all.**—Paul believed in a blood atonement; and so must all others who are ever saved from sin.

SOME DAY.

Everette Ellsworth Shelhamer, Jr.

Some day the dreary clouds so grey
Shall flee away—
The sun shall shine;
Our hearts so sorrowful and sad,
Shall be made glad
With joy Divine.

Some day when trials and griefs are
o'er,
On heaven's shore
We'll sing for aye;
We'll sing and evermore rejoice
In one glad voice,
Some glorious day.

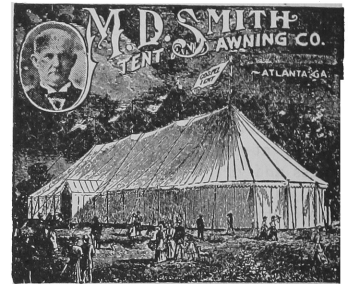
Some day this mortal life shall cease,
The Prince of Peace
Shall bid us come;
Some day we'll lay our burdens down
And wear a crown
In home, sweet home.

Some day, take heart, O weary one,
He'll say, "Well done,
Come child to me."
Some day we'll leave this vale of
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Exact scholarship of a very high order is seen on every page of this important book. To those familiar with the groundless assumptions of the higher critics this book will be a delight. The author contends with the modernists on their own ground and wins. The author's humor, his delicious irony and unanswerable logic makes this an exceptionally interesting book. No Bible student can afford to do without this clear discussion of the authorship of the Fourth Gospel.

The Secret Place of Prayer, by J. W. Goodwin, D.D. (The Nazarene Publishing House, Kansas City, Mo. \$1.00.)

A series of addresses on prayer by a real preacher. Each address is based upon a text from Holy Writ. The author makes a real effort to reach the hearts of his readers and succeeds. All who love the Lord and delight in the ministry of prayer will enjoy this excellent volume. The price is exceptionally low for a book of this size and binding.

Fundamental Christianity, by Francis L. Patton. (The Macmillan Co., Chicago and New York, \$1.25.)

Dr. Patton, formerly President of Princeton University and later President of Princeton Seminary brings his ripe scholarship to bear upon some of the pressing problems of today. The book requires close thinking and ample time for reading but it will richly repay the reader for the time expended. In every sense of the word it is a book for the thinking man or woman. To those who are interested in the controverted questions of the day this book will be invaluable.

The Jesuits, by H. Boehmer. (The Castle Press, Philadelphia, Pa. \$1.25.)

A fine historical study of a society of men little understood among Protestants. To the Jesuits belong the credit for arresting the Reformation Movement in the Roman Catholic Church. Through the schools manned by the Jesuits millions have been saved to the Roman Catholic Church. This book not only gives one valuable information concerning this most important arm of the Catholic Church but it also shows the possibilities that lie in a teaching ministry. Written from the Protestant viewpoint.

The New Africa by Donald Fraser. [The Missionary Education Movement, New York, N. Y. \$1.00, cloth; 60c paper.]

A new missionary text book by one who knows Africa and Africans. To those who have not followed the course of events in the dark continent this book will come as a revelation. Every phase of the missionary endeavor receives full and adequate treatment. Through the book runs the conviction that the hope of Africa and the hope of the world is Jesus Christ. We heartily commend this book.

Order of Pentecostal Publishing Company, Louisville, Kentucky.

EVANGELISTIC AND PERSONAL.

Rev. J. W. Porter: "A gracious revival just closed at Swedee, Okla., in which Rev. L. L. Brannon, of Yale, Okla., did the preaching. Miss Leona Dobson, of Stillwater, had charge of the singing. Fifty people bowed at the altar and claimed to be saved, and reclaimed; four were baptized with the Holy Ghost and twenty-four taken into the church. Fourteen signed life service pledges. The laymen and pastor are rejoicing."

E. M. Wilcox: "We closed our meeting at Linton, Ky., with good success and victory for the Lord. Bro. L. E. Williams, of Wilmore, Ky., did the preaching and the Lord blessed in a marvelous way, giving us eighteen souls for our labor, six of whom were definitely sanctified and others reclaimed or converted. Brother Williams is a splendid evangelist and once he comes into your congregation you feel the power of God sinking into the hearts of the people, as he brings soul-stirring messages freighted with power of the Holy Ghost."

Leroy J. Mitchell: "Just closed a very successful meeting in Des Moines, Iowa. There were several churches in the campaign on the East Side. A special built Tabernacle was crowded nightly for four weeks. Hundreds of people made forward steps and the meeting has been pronounced a great success. The evangelist and his helpers are now engaged in a Tabernacle campaign in Knoxville, Iowa."

Beck Brothers: "We went to Stephensburg, Ky., for our second meeting with Rev. G. Y. Wilson, pastor. The crowds came sixty miles to attend the meeting. God graciously poured out his Spirit upon the people. The last Sabbath 2500 people attended and there were salvations at each of the three services. Heads of families prayed through and united with the church; some ten or fifteen joined the Methodist Church. Our next meeting was at Howe Valley. It was our second meeting there and great crowds surrounded the tent; many came one or two hours before services to get a good seat. God answered prayer and conviction gripped the hearts of the people, while the saints shouted for joy. Twenty-five were saved at the altar on the last Sabbath. We were invited back for our third revival at both of the above places. We judge that at least 25,000 people heard the gospel. We believe that the tent is the most wonderful way of reaching the multitudes. God honors his word and the people respond and repent in the old time way. We are now at Rowletts, Ky."

FLORIDA LETTER.

S. L. C. Coward.

Recently the Conference of The Methodist Episcopal Church met at Jacksonville. Some of my brethren in Kentucky had a notion that this Church was about to take our crown. The Conference made me think of a District Conference in Kentucky. At this Conference I met Rev. Jesse L. Murrell, nephew of our Brother Murrell at Columbia. He is pastor at DeLand and secretary of his Conference.

Doctor Waring, Editor of Western Christian Advocate, was present and edified the people with his great preaching. Our Methodism has about eighty-five thousand members. In Florida they have about ten thousand.

We have in our Florida Conference and two districts in Alabama Conference about three hundred pastors and they have about seventy.

I was interested in a paper in reference to setting up "Altar Against Altar." The Conference expressed itself as being opposed to one Church going into a town of less than five thousand where the other church was organized. The M. E. built a church in six blocks of ours in Jacksonville this year.

The two superintendents (presiding elders) are allowed \$1,500.00 for house rent and traveling expenses. They are allowed \$3,500.00 salary. There is considerable agitation in our Conference about presiding elders' salaries. One was paid last year \$10,000, and it seems the average presiding elder's salary is far beyond any Conference in the connection.

There has been considerable agitation about our educational situation. Our College at Lakeland faced a financial embarrassment. A session of Conference was called to take steps to borrow money. We have at the State University in Gainesville six hundred young men and at State Women's College in Tallahassee five hundred young women. We have a pastor at each of these schools to look after our young people.

At Tallahassee there has been great excitement about some questionable books in the library and, also, used as textbooks. These are said to teach the basest things in reference to sex life.

Recently six hundred delegates from the Order of Railway Conductors and the Women's Auxiliary of that organization, which is holding its meeting in Jacksonville, visited Penney Farms.

We are having a stirring time all over the state. About one-half dozen men are in the race for the governorship. One man, a Baptist preacher, opens his gatherings with prayer, closes with benediction, and in his speeches he advocates gambling in the state by legal enactment. Dr. Len Broughton, pastor of the First Baptist Church in Jacksonville, told the people in an address that it would be a disgrace to the State to elect this man governor of Florida.

Our homes here are lovely now. The grass is beautiful and four carloads of rosebushes and shrubbery have been set out this year. My sister is delighted with the electrical cooker. Your scribe has had a busy and happy year. I supplied a church in Jacksonville until the Bishop sent a pastor. I was sent to look after opening our work at Orange Park, a town of some six hundred, seven miles from Jacksonville on the St. Johns River, on the great highway from Jacksonville to Orlando. This highway from Jacksonville to Green Cove Springs, a distance of thirty miles, is lovely; it keeps close to the St. Johns River, the most beautiful body of water I have ever seen. Allow me to enter my protest at being called "A forgotten man."

The presiding elder of Jacksonville District wrote me: "St. Matthews Church is without a pastor. Will you supply it till Bishop sends a pastor?" The officials of a Jacksonville church said, "Brother Coward, we have heard you have had some training in taking survey of the church condition in communities. We want you to canvass ours." I did so and found in the community (where we had 160 members), thirty Methodist families that did not belong to our church in that community.

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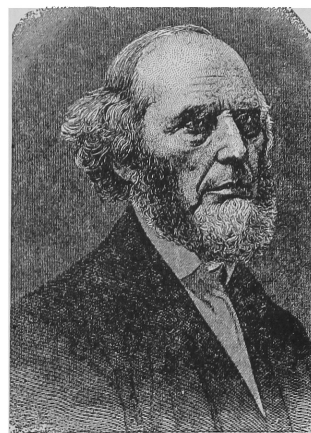
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"No Christian can read through these pages without being profoundly stirred. It is a classic upon the practice of prayer. It presents no discussion or apologetic upon the theme of prayer; but recites in a plain and direct form many of the author's experiences. The reading of that book compelled me again and again to turn down the pages and retire to prayer."

Finney's Revival Lectures

"So powerful is the present-day application of this masterpiece by a master evangelist that the Moody Bible Institute urges the careful study of this book upon the thousands of soul winners it sends out from its classrooms. Whenever Finney was working, as evangelist, or pastor or teacher, there was a continuous revival. The lectures that make up this volume tell the why and how of revivals, and everywhere is evident the overwhelming spiritual intensity and power of Finney's life."—S. S. Times.

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Pentecostal Publishing Co., Louisville, Kentucky.

Recently a letter came from the daughter of an old friend in California saying, "I am sending you an Easter gift," and a good sized bill was enclosed. This fellow is not "a forgotten man." I am remembered by my Lord, my friends, and my church. Thank God.

The financial conditions in Florida are said to be deplorable. Still the output has been no little amount. Since September 1, 1927, till May 16, 1928, 17,313 carloads of oranges have been sent out, North, East and West, and during the same period, 16,224 carloads of grapefruit have been sent out. During the above period Florida has sent out in fruit and vegetables more than 50,000 carloads, and still profits on much of this has been small, sometimes a loss.

At Penney Farms the potato crop has been marketed. The crop is fine, but prices are said to be below cost of production. We are living in tremendous times—floods, earthquakes, pestilence, "wars and rumors of war." Our Lord is surely warning the nations.

Last Sunday night this scribe preached in a church at Jacksonville

on "The Second Coming of Christ." An official member said, "Some people don't like to hear about Christ's second coming. It scares them." So many things point to his coming in the near future. The social conditions are evidence of the near approach of "that day." This clipping shows the utter demoralization of our social life:

The Associated Press.

"Tampa, May 14.—Stockingless flappers might be able to pass beach censors, but they must not appear on the streets of Tampa, the police department has decided.

"Two young girls, one a blonde and the other a brunette, were stopped on the street by policemen today because they wore no stockings.

"Indignant over the criticism of their dress, the girls carried their fight to the captain of police, complaining that the officer had threatened them with arrest unless they went home and put on stockings. The police captain gave each of them a lecture, told them to get off the streets and warned them that a second occurrence would result in their arrest."

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS' SLATES

ALBRIGHT, J. PAUL AND MARION.
(552 Fairfield Ave., Akron, Ohio)
Bradford, Pa., August 6-September 16.
Dayton, Ohio, Sept. 16-30.

ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)
Open dates.

AYCOCK, JARRETTE AND DELL.
(Bethany, Okla.)
Danville, Ill., Sept. 13-23.

BABCOCK, C. H.
Burr Oak, Kan., Sept. 7-17.
Thomas, Okla., September 20-30.

BAIRD, C. E.
(399 Hayward Ave., Rochester, N. Y.)
Open dates.

BECK, A. S. AND R. S. BECK.
Louisville, Ky., Sept. 27-Oct. 10.

BELWE, P. P.
(Olivet, Ill.)
Portland, Mich., Nov. 15-Dec. 2.
Millerstown, Ky., Oct. 10-23.

BENARD-REED EVANGELISTIC PARTY.
Clarksburg, Ont. Can., Sept. 7-16.

BOX, MR. AND MRS. S. C.
(Young People's Workers)
(4149 Maryland Ave., St. Louis, Mo.)
Open dates.

BREWER, GRADY.
(Evangelist Singer and Pianist)
(Highfalls, N. C.)
Open dates through spring and summer.

BROWNING, RAYMOND.
Huntington, W. Va., Sept. 2-16.
Salem City, Ga., Sept. 20-30.

BUDENSICK, CLARENCE AND WIFE.
(Evangelists, Musicians and Children's Work)
(Miltonvale, Kan.)
Open dates after September 1.

BUDMAN, ALMA L.
(Song Evangelist)
Open dates.

BUSSEY, M. M.
(907 Alta St., Redlands, Calif.)
Open dates.

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Richmond, Ky., Sept. 5-9.
Salem, Va., Sept. 14-23.

CAREY, A. B.
(Beacon, N. Y.)
Open dates.

CAROTHERS, J. L. AND WIFE.
Open dates.

CARTER, HAROLD S. C.
(Pequea, Pa.)
West Easton, Pa., Sept. 2-9.

CHATFIELD, MR. AND MRS. C. C.
(410 E. Carl St., Winchester, Ind.)
Radcliff, O., (camp) Aug. 25-Sept. 9.
Columbus, Ohio, Sept. 10-23.
Bessemer, Ala., Aug. 23-Sept. 16.
Lincoln, Neb., Sept. 30-Oct. 14.

COCHRAN, JOHN.
(Wilmore, Ky.)
Open date, August 20-Sept. 19.

COLLIER-McCORD EVANGELISTIC PARTY.
Open dates.

COPELAND, H. E.
(119 Parkside Ave., Syracuse, N. Y.)
Pittsburg, Ia., Aug. 19-Sept. 9.
Oskaloosa, Ia., Sept. 10-17.
Vinton, Iowa, Sept. 19-24.

COX, F. W.
(Lisbon, Ohio)
Open dates.

CROSS AND LOPER.
Rosetta, Miss., Aug. 27-Sept. 9.
Coles, Miss., Sept. 10-23.

DAVIDSON, OTTO AND WIFE.
(Bladensburg, Ohio)
Hurlock, Md., August 26-Sept. 9.

DAVIDSON, JOHN AND HELEN.
(Bladensburg, Ohio)
Open dates.

DICKERSON, H. N.
(2908 Newman St., Ashland, Ky.)
Marcus Hook, Pa., Sept. 30-Oct. 14.

DUNAWAY, CHAS. M.
Greenville, Tenn., Sept. 12-23.
Atlanta, Ga., Sept. 30-Oct. 21.

EDWARDS, JOHN R.
(Lock Box 13, Elmore, Ohio)
Toledo, Ohio, Oct. 4-21.
Newell, W. Va., Oct. 28-Nov. 11.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Owasso, Mich., Sept. 30-Oct. 14.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Open dates.

FLEMING, JOHN.
Rothsville, Pa., Sept. 7-17.
Akron, Ohio, Sept. 25-Oct. 7.

FLEXON, R. G.
Pitman, N. J., September 9-23.
Camden, N. J., Sept. 30-Oct. 14.

FREER, W. M.
(Nashville, Ohio)
Open for engagements after Oct. 1st.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Ladoga, Ind., Aug. 26-Sept. 16.
Beaver Falls, Pa., Oct. 7-28.

FRYHOFF, REV. A. J.
(Columbus, Ohio)
Cumberland, Md., Sept. 17-28.
Baltimore, Md., Sept. 30-Oct. 14.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Cape May, N. J., Sept. 7-16.

GADDIS, T. H.
(4805 Ravenna St., Cincinnati, Ohio)
Lawrenceville, Ill., Sept. 9-23.

GALLOWAY, H. W. AND WIFE.
(University Park, Iowa)
Greely, Colo., Sept. 1-10.

GEIL, PAUL AND DORA.
(Singers)
Toledo, Ohio, Oct. 4-21.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)
Hurlock, Md., August 26-Sept. 9.

GRANT BROTHERS.
(Mt. Vernon, Ill.)
Richview, Ill., Aug. 25-Sept. 15.

GROGG, W. A.
(605 1/2 11th St., West, Huntington, W. Va.)
Edray, W. Va., Aug. 28-Sept. 18.

HAINES, FLOSSIE—WILSON, HELEN.
(Evangelists and Singers)
(530 W. Vine St., Alliance, Ohio)
Open dates.

HALLMAN, MR. AND MRS. W. R.
(5476 Ridgewood Ct., Chicago, Ill.)
Open dates.

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. P.
O., Pittsburgh, Pa.)
Shackleford, Va., Aug. 29-Sept. 9.
Richmond, Va., Sept. 16-30.

HARDESTY, S. PAUL AND WIFE.
(Singing Evangelist and Pianist)
(Lynn, Indiana)
Open dates.

HARMON, MRS. DELLA C.
(Song Evangelist)
(889 Camden Ave., Columbus, Ohio)
Open dates.

HEIKONIMUS, H. T. AND PARTY.
Point Pleasant, Sept. 1-16.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, Ohio.)
Open dates.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Open date, Aug. 26-Sept. 9.

HODGIN, G. ARNOLD.
Sweden and Russia, Aug. 10-Sept. 10.
London, Eng., Sept. 15-20.
Luton Beds, Eng., Sept. 20-Oct. 4.

HORN, LUTHER A.
(P. O. Box 1322, Mobile, Ala.)
Barrineau Park, Fla., Sept. 5-19.
Richmond, Ky., Sept. 5-10.
Falls of Kough, Ky., Sept. 12-23.

HOWARD, FIELDING T.
(Kingswood, Ky.)
Open dates.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)
Open dates.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Erick, Okla., Sept. 5-17.
Hutchinson, Kan., Sept. 23-Oct. 7.

JACOBS, CHAS. A.
(Charlotte, Mich., Rt. 6.)
Toronto, Canada, September.

JOHNSON, ANDREW.
(Wilmore, Ky.)
Salem, Va., Sept. 14-23.

JOHNSON, RAY N.
(Millport, N. Y.)
Winters, Tex., Sept. 9-23.

JONES, W. F.
(Streets, Va.)
Open dates.

KENDALL, J. B.
(Lexington, Ky.)
Open dates.

KENNEDY, ROBERT J.
(6129 Goliad Ave., Dallas, Texas.)
Dardanelle, Ark., Sept. 16-30.

KEYS, CLIFFORD E. AND WIFE.
(Fallbrook, Calif.)
Pasadena, Calif., Aug. 30-Sept. 10.
Brea, Cal., Sept. 11-30.

KINSEY, MR. AND MRS. W. C.
(Evangelistic Singers)
(450 So. West 2nd St., Richmond, Ind.)
Open dates for camp or church meetings.

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)
Open dates.

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Richland, N. Y., Aug. 18-Sept. 2.

KULP, GEORGE B.
(41 University Ave., Battle Creek, Mich.)
Helfonstein, Pa., Sept. 14-23.
Providence, R. I., Oct. 14-28.

LAMP, W. E.
Maunie, Ill., Aug. 19-September.

LEWIS, M. V.
(Figg, N. C.)
Open dates.

LEWIS, JOS. H.
(Wilmore, Ky.)
McDermott, Ohio, Aug. 28-Sept. 25.
Open date after Oct. 21.

TEETS, ODA B.
(Aurora, W. Va.)
Open dates.

LINN, JACK AND WIFE.
(Oregon, Wis.)
Open dates.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)
Peterstown, W. Va., Aug. 26-Sept. 9.

LONEY, CHARLES R.
(Evangelistic Soloist and Chorus Director)
(Grove City, Pa.)
Open dates for fall and winter meetings.

LOVELESS, W. W.
(London, Ohio)
Bowling Green, Ky., Sept. 11-30.
Columbus, Ohio, Oct. 5-21.
Corapolis, Pa., Oct. 25-Nov. 11.

LUDWIG, THEO. AND MINNIE E.
Open dates.

LYON, OSCAR B.
(Lawton, Okla.)
Open dates, August, October, November.

MCBRIDE, J. B.
(112 Arlington Rd., Pasadena, Cal.)
Somerset, Ky., Sept. 9-30.

MCNEESE, H. J.
(New Brighton, Pa.)
Open dates.

MARSHALL, R. P.
(Cartoonist-Evangelist)
(Lewisburg, Ky.)
Open dates.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Portland, Ore., Sept. 2-16.
Ellet, Ohio, Sept. 23-Oct. 7.

MAXWELL, SAMUEL A.
(Wilmore, Ky.)
Open date, Sept. 2-18.

MILBY, E. C.
(Song Evangelist)
Calamine, Ark., (camp) Aug. 30-Sept. 9.

MILLER, JAMES.
(1249 N. Holmes Ave., Indianapolis, Ind.)
Evansville, Ind., Sept. 5-9.
Kalamazoo, Mich., Sept. 12-16.
Adrian, Mich., Sept. 23-Oct. 7.

MINGLEDORFF, O. G.
Open dates.

MINGLEDORFF, CLAUD.
(Douglas, Ga.)
Wray, Ga., Sept. 10-23.
Broxton, Ga., Sept. 24-Oct. 7.

NORRERRY, JOHN.
(1001 Cooper St., Camden, N. J.)
Open dates.

OWEN, JOHN F.
(Taylor University, Upland, Ind.)

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Open dates.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Open dates.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
Evansville, Ind., Sept. 5-9.
Rantoul, Ill., Sept. 16-30.

REED, LAWRENCE.
(Lancaster, Ohio)
Kent, Ohio, Oct. 7-21.
Bridgewater, Pa., Oct. 22-Nov. 4.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Open dates.

REES, PAUL S.
(52nd & Hudson St., Rosedale, Kan.)
Open dates.

RICE, LEWIS J. AND EDYTHE.
(2923 Troost Ave., Kansas City, Mo.)
Sidney, Ohio, Sept. 30-Oct. 14.

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Michigan)
Cedar Springs, Mich., Sept. 23-Oct. 6.

ROBERTS, T. P.
(Wilmore, Ky.)
Open dates.

RUTH, C. W.
Open dates.

RUSSELL, MAE.
(Morriton, Ark.)
Open dates.

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)
Open dates for Fall.

SHAW, BLISH R.
(Song Evangelist and Guitarist)
(1345 Nurdyke Ave., Indianapolis, Ind.)
Open dates.

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)
Denver, Colo., Sept. 23-Oct. 7.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Open dates.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)
Open dates.

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)
Beauregard, Miss., September.

SPELL, C. K.
Avera, Miss., August 26-Sept. 9.

SWEETEN, HOWARD W.
(Ashley, Ill.)
Moberly, Mo., Sept. 1-17.

THOMAS, JOHN.
(Wilmore, Ky.)
Clarksburg, Ont., Sept. 7-16.

THORNTON, R. A. AND WIFE.
(Hattiesburg, Miss.)
Open dates.

TRABUE, S. ALBERT.
(209 W. Baker St., Mitchell, Ind.)
Open dates for September.

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
Villa Park, Ill., Sept. 3-16.
Atlanta, Ga., Sept. 20-Oct. 31.

VAYHINGER, M.
Open date.

WELSH, H. W.
(Olivet, Ill.)
Bloomington, Ill., Sept. 5-23.
Waukesha, Ohio, October 21-Nov. 4.
Columbus, Ohio, Nov. 11-25.

WHITCOMB, A. L.
(221 Encliff Ave., Long Beach, Calif.)
Open dates.

WILLIAMS, L. E.
(Wilmore, Ky.)
Richmond, Ky., Sept. 4-10.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)
Open date, Aug. 26-Sept. 9.

WIMBERLY, C. F.
Open dates.

WINLAND, C. B.
Athens, Ohio, Sept. 19-Oct. 3.

WISEMAN, P.
Toronto, Ont., Canada, Sept. 11-23.

WIREMAN, C. L.
(727 Scott Blvd. Covington, Ky.)
Open dates.

Camp Meeting Calendar.

KANSAS.
Haviland, Kan., Aug. 29-Sept. 9. Workers: Rev. Homer L. Cox, evangelist, Reuben and Dorothy, children, singers. Address S. T. Clark, Pres., or A. L. Bevan, Sec., Haviland, Kan.

OKLAHOMA.
Thomas, Okla., Sept. 20-30. Workers: Rev. Chas. H. Babcock, Ben Sutton and wife. Address, Miss Anna Kraybill, Asst. Sec., Thomas, Okla.

TENNESSEE.
Greenville, Tenn., Sept. 12-23. Workers: C. M. Dunaway, Miss Ruth Harris. Address, Mrs. Flora Millis, Sec., care Mrs. C. A. Vam, Greenville, Tenn.

VIRGINIA.
Southwest Virginia Holiness Association camp, Salem, Va., September 14-23. Workers: O. H. Callis, D.D., Wilmore, Ky., Andrew Johnson, D.D., Wilmore, Ky., Musical Director, C. P. Gossett. Write Mrs. J. B. Camden, 603 College Avenue, Salem, Va.

NOTICE!

Rev. George L. Harper: "After several years of almost total inactivity on account of the health conditions of my wife I can say with deep gratitude to our Father in heaven that I am now on the front line and open dates after September 1st. Will go anywhere but prefer calls for this Fall and Winter from Louisiana, Texas, Oklahoma, New Mexico, and Arizona. Home address, 2006 E. Madison St., Phoenix, Ariz. Field address, Many, La., Rt. 3."

If you want to be versed on what is happening in Methodism send for Dr. Ridout's book, "The Methodist Crisis, or The Fight for Orthodoxy." Price 15c. Read about one of the greatest battles ever fought on the floors of an Annual Conference.

BLAZING NEW TRAILS.

Archer Wallace.

Brief biographies of fifteen missionaries at work in as many different places—missionaries who proved their worth and manhood by rolling up their sleeves and getting down to the hard work necessary in their fields and by accomplishing almost superhuman tasks.

Freshly told accounts of Dr. Paton, digging the first well in Aniwa; of Dr. Shelton, opening the first hospital in Tibet and making thirty-one amputations in one day. Remarkably interesting accounts of practical men who did new things in new ways.

These accounts practically circle the globe, giving knowledge of the countries and peoples, although throughout the interest centers on the blazers of new trails. Price \$1.00. PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

A SHELF OF RECENT BOOKS.

Chester E. Tulga.

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The Oxford University Press has rendered a fine service to Christianity in putting out this easy-to-read Bible. It is printed with large bold-faced type that will be a delight to older people. It is self-pronouncing and has pages for the recording of births, marriages and deaths. It would make a fine family Bible, much better than the old-fashioned Bible that was in use a generation ago. It can be secured in any binding, with either Bible paper or India paper. Undoubtedly the best large type Bible on the market. Order from The Pentecostal Publish Co., Louisville, Ky.

Intimacy with Jesus, by Charles M. Woodman. (The Macmillan Co., New York and Chicago, \$1.75).

The author disregarding critical questions regarding the authorship and material of the gospels, seeks to give his readers a spiritual interpretation of the personality and life of Jesus Christ. He sees clearly the divine character of the Son of Man and accepting it at its face value seeks to relate it to human spiritual experience. He shows that while Jesus was evidently divine, he was nevertheless human, sharing the experiences and accepting the limitations of the race. A thoughtful, inspiring book for those who wish a fresh presentation of the personality of Christ.

Christianity and False Evolutionism, by Alvin S. Zerbe, Ph.D., D.D. (Central Publishing House, Cleveland, Ohio. \$2.00. Pages 341).

A source book presenting the pro and con of evolution. Three hundred authorities are cited, copious quotations are used and clear definitions are given. The arrangement of the book is excellent and the ground covered makes this book truly valuable to the student. The author shows clearly that atheistic evolution is unscientific and unsupported by facts; that theistic evolution is neither theistic nor evolution. He shows clearly that theistic evolution as a middle position is untenable. Read this book and evolution will become simply another scientific curiosity.

When He Came to Himself, by Louis Tucker. (The Bobbs-Merrill Co., Indianapolis, Ind. \$2.00).

A story based upon the Parable of the Prodigal Son. The author taking the prodigal son as the leading character skillfully weaves in many Scriptural incidents. The style is interesting and the treatment is reverent. As to his position on the Bible, the following quotations from the foreword will suffice: "In questions of scholarship the admirable Edersheim (Life of Jesus, the Messiah) is here followed." One of the best religious novels we have seen.

The Jesuit Enigma, by E. F. Lloyd Barrett. (Boni & Liveright, New York, N. Y. \$4.00).

The author, a man once high in the Jesuit ranks gives many pages of secret history that reveals what Jesuitism means to human beings within its ranks and what it tries to do to men outside of it. Probably the most thorough and most authoritative work on Jesuitism available. The author doesn't write as a bitter anti-Catholic but as a sober historian and impartial critic. All who are interested in the mooted Catholic question should have this book. As a psycho-logical study it will also have many readers. Order from Pentecostal Publishing Co., Louisville, Ky.

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Who preach a full salvation when
Some others grieve the Spirit.
The Christmas-time will soon be here,
Evangelists, whose slates appear
Within this paper we hold dear,
Now what about **The Herald**?
It gives us boys great advertising
And lately I have been surmising
'Twould be a thing of glad surpris-
ing,—

A kind of Christmas present,
If each would send a club of ten
New readers to the office, then
'Twould let our Uncle Henry ken
How much we love **The Herald**.
But more than this, what joy to know
We've made **The Herald** family

grow,—
At least one thousand homes would
glow
With light from its sweet pages.
How many hungry hearts would
dine?

How many comforted that pine?
How many souls be saved and shine
Throughout the coming ages?

HOW I FOUND GOD.

After a hard day's work I was sit-
ting to dinner in a private boarding
house, tired to the bone, when the
young lady serving the table said,
"Mr. Copeland, are you going to the
revival meeting tonight?" Promptly
I said, "No." But when one of the
boys dared me I said, "I'll go." He
went with me to see that I did not go
somewhere else.

Will J. Harney, the evangelist, an-
nounced his text: "Where art thou?"
It seemed to me that he was preach-
ing directly to me, and to me alone. I
felt deeply my sin and my guilt. I
was very wretched and miserable.
When the altar call was made I went
immediately to the altar. I felt keenly
that I deserved nothing but hell. I
felt that I did not deserve mercy or
forgiveness. Yet those gracious
promises of God to forgive all that
confess and forsake their sins, and the
consciousness that Christ died for our
sins and arose for our justification,
encouraged me to seek after God.

It seemed to me that God caused
every sin of my life to come before
me. A voice within was saying to me,
"Will you forsake this sin, and this
sin, and this sin?" It seemed that
every sin stood there pleading for me
to hold onto it, but that voice within
was saying will you give them up. The
struggle was hard, for some habits,
swearing for one, had such a grip up-
on me that I thought I could not quit.
I was willing to forsake it, but I had
failed many times when I had tried to
quit swearing. Some sins I loved, the
dance for one, and felt that I could
not give it up. I could find no peace,
or help. Something was saying with-
in, "you must give them all up," and
God's word had told me the same
thing. I felt that I could not live
longer in that wretched condition, I
yielded to God. I gave up all. In
the depths of my soul I determined
that by God's grace and help I would
forsake every sin and make right ev-
ery wrong so far as I was able. I
promised God that I would go and pay
for the watermelons, and fruits I had
stolen from farmers' fields, and for
the rides I had stolen on freight
trains, and also, that I would go and
tell "Father Porter" that I had lied
about a certain preacher. I had said
that he had been seen playing poker.
God knew that I meant it. He knew
that I was in earnest, and blessed be

God, he lifted the load. Christ came
into my heart. Peace and joy and as-
surance came. He broke the power of
sinful habits, and sinful appetites, and
sinful associations, and delivered me.
So complete was his deliverance that
never once has an oath started to
form itself on my tongue, and never
have I had the least desire for the
dance since the night of my conver-
sion more than twenty-five years ago,
and Christ is more precious now than
ever before.

H. E. Copeland, Evangelist.
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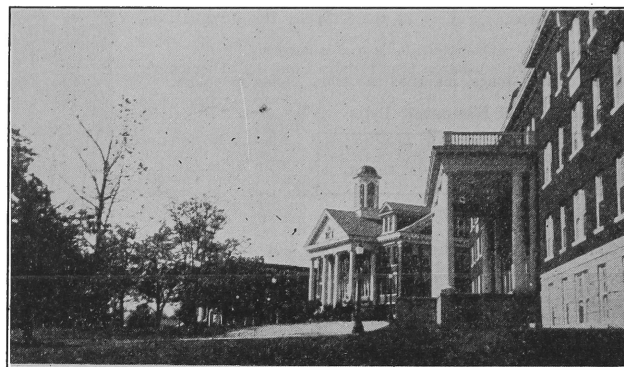
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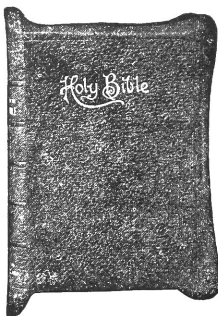
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PAUL, an apostle of Jē'sus Christ by the will of God, and Tī-mō'-the-ūs our brother,

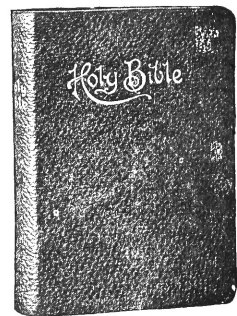
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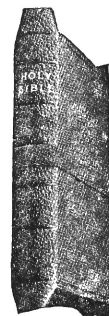
IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mā'ry Māg-da-lē'ne, and the other Mā'ry, to see the sepulchre.

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AND the LORD said unto Nō'ah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

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Dr. H. C. Morrison, Editor
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Louisville, Ky., Wednesday, Sept. 12, 1928.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 40, No. 37.

PROHIBITION.

By The Editor.

THE prohibition of the liquor traffic in these United States is one of the longest and bravest steps upward for humanity that has been taken by any nation within a hundred years.

The liquor traffic has lived and flourished on the degradation of humanity throughout the centuries and the millenniums. Strong drink has made unceasing war against humankind, a war without armistice; it has gone on day and night throughout the world. It has existed and flourished on the one hand, because of a depraved, unreasonable and uncontrolled appetite, and on the other hand because of a deep and degrading love of money that would lead selfish men to take advantage of their fellows, the victims of this appetite, and destroy them in order to enrich themselves.

Among all the human monsters that have brought on war, that have plowed the earth with cannon balls, and filled the furrows with human blood, that have practiced man stealing and slavery in its most brutal forms, there has been no monster more selfish and cruel than the liquor traffic, and the men who have fostered it with selfish motives, regardless of the consequences, upon their fellow-beings.

In this new world and this new age there has been cultivated and developed a spirit of altruism that rises splendidly above the selfishness and greed which would enrich men at the destruction of their fellows. A tremendous majority of the people of these United States have declared that the liquor traffic is cruel and wrong, and that it ought not to exist; that intoxicants are neither food or medicine; that they are poison, and the stimulation they produce for a short time leaves the human constitution in worse condition than if the stimulant had not been taken. A large number of the best and most scientific physicians have declared that intoxicants are not necessary as medicine, and if used at all, should be used only in extreme cases and with great caution. In many places intoxicants have almost entirely disappeared for medical purposes.

The drunkard is so destructive to himself, to the life and property of his family and community, under the influence of liquor, the otherwise kind husband, loving father, and good neighbor becomes a maniac, slays, destroys, without regard to life or limb of those who, in his sober moments, are the objects of his solicitude and tenderest care. After all these ages of suffering the aggressive people of these United States determined to outlaw the liquor traffic. Their motives were purely altruistic. It was done to protect men from self-destruction and for those who would destroy them in order to get gain. The whole liquor traffic, from first to last, was so selfish, so poisonous to the body, so blighting to the intellect, so destructive to the soul, so wicked

NOTICE!

Let us call your attention to the fact that next week will be our special Prohibition Number of *The Herald*, and all who wish extra copies at \$2 per hundred should not delay, but order them at once, as we shall have to know how many extras to run off. Send your remittance with number of copies, to Mrs. H. C. Morrison, care *Pentecostal Herald*, and she will have them mailed to you at once.

This issue will contain some valuable articles from some of our Bishops of the Southern Methodist Church and will be well worth your reading. We shall also give Governor Al Smith's Record, that the people may know how he has stood on moral issues in the past. Don't fail to get a supply of these papers and scatter them broadcast before the election.

and ruinous in its influence that men and women arose en masse against it. Men came to feel that they were their "brothers' keeper," and they must protect weaker men from their own degrading appetites and from stronger men who would selfishly wreck and ruin them for gain.

The law has not been enforced as it should have been, and as no doubt it will be, yet the benefits have been far beyond our power to estimate. Millions of young people in these United States have never seen a distillery, brewery or bar-room in their lives; they have never tasted strong drink. The physical, mental and spiritual benefits that have come to them are beyond calculation. The trail of the liquor serpent is not on them, its slime has never touched body, mind or spirit.

We have come to a great crisis in the history of this country. The forces of evil have arraigned themselves under a leader who knows nothing of the higher ideals and human sympathy which brought about prohibition. All the demons of the lower world have united with the selfish forces of earth to bring back the liquor traffic. May a compassionate God arouse his people to meet this issue with conviction and courage, and with holy enthusiasm to strike the liquor traffic a blow so severe that it will never again be able to lift its brazen front or marshal its diabolical forces against the home, the women, children and manhood of this nation. This is a time when every lover of the race ought to gird themselves for holy war against the most dangerous foe that has ever marshalled its forces against humanity. May the blessed Trinity inspire and lead us on to triumphant victory over the liquor traffic.

Special Notice

I deeply regret that the condition of my health prevented my enjoying the privilege of being present and preaching at the Nazarene Assembly which met in Columbus, O. For this same reason I was compelled to cancel my engagement with the brethren at the Lincoln, Nebraska, Camp Meeting. It would have been a very enjoyable privilege to have been with them. It was also neces-

sary for me to give up the camp meeting at Gaines, Mich., where I delight to labor with Brother Butler and the good people who gather there. It was against the advice of the doctor that I went to the camp meeting at Wilmore and Indian Spring. I took my place in those meetings preaching with the brethren, but was far from well. There was no day in the Indian Spring meeting that I did not have some fever, but managed to get through and get home safely.

I have just undergone a minor operation for a condition brought about by a badly infected tooth. The surgeon thinks after finding rather a bad condition, my health will improve rapidly. I am hoping to be out in the service in a few weeks. I shall be thankful for the prayers of our HERALD family, that I may not only be fully restored to health, but that I may be graciously filled with the Spirit and kept by the power of God.

Faithfully your brother,
H. C. MORRISON.

A Chapter from My Autobiography

CHAPTER XXXVIII.

ON THE PACIFIC COAST.

FROM the meeting in Oakland, I went to Cloverdale, Calif. After these thirty-three years I cannot recall the name of the pastor; I believe it was Cooper.

I was in this village for eight days preaching twice, daily, besides a short sermon on the street most every day. We had sixteen professions at the altar, most of these claiming the blessing of entire sanctification.

The reader should know that I was preaching in Southern Methodist churches. These churches for the most part were very small with no little prejudice against the word, South, which has been quite a burden to carry on the Pacific Coast; next, there was a very bitter prejudice against "second blessingism," a nickname given by the enemies of entire sanctification, the baptism with the Holy Ghost, and the whole doctrine of full redemption from sin as taught in the Holy Scriptures. I have never known anything equal to the opposition to this gracious second work of grace which I found in California.

From Cloverdale, we went to Los Angeles, a distance of something over 500 miles. I assisted Rev. A. C. Bain, then pastor of Trinity M. E. Church, South, the same congregation of which the celebrated Bob Shuler is now pastor. The congregation then worshipped in a large wooden structure which was located on the edge of the business district of the city. The spot is now about the heart of the business section with great towering, modern buildings. Trinity Church, a splendid brick structure, will seat, by crowd-

(Continued on page 8)

NOTES FROM MY BIBLE.

Rev. G. W. Ridout, D.D., Corresponding Editor.



The Psalmist said, "Oh how I love thy law. It is my meditation all the day." Psalm 119 and 97.

Let us repeat again those good lines of Locke when he said, "The Bible has God for its author; Salvation for its end, and Truth without any mixture of error for its matter."

The Bible is full of Christ. As one has said:

"In the Old Testament he is predicted."

"In the Gospels he is present."

"In the Acts he is proclaimed."

"In the Epistles he is possessed."

"In the Apocalypse he is predominant."

"We joy to claim the ancient Book,
And prove it still the Word of God:
To Christ in simple faith we look,
And find redemption in His blood."

"While blinded leaders of the blind
Despise the truth, and perish so,
The light within our hearts hath shined,
And taught us to declare—"We know."

"So still, in spite of traitor tongue
And doubt disseminating pen,
The Gospel proves in speech and song
The power of God to sinful men."

"His heralds bear the seal Divine,
Nor stoop the praise of man to seek,
As, following in faith's long line,
They, too, believe, and therefore speak."

"Standing amid the crowded ways,
As stood with the Baptist seer of old,
They with a like adorning gaze
Behold the Lamb, and cry: 'Behold!'"

"The Word of Truth, the witness sure,
When thoughts of men as chaff are driven,
Like mountain rock shall stand secure,
With summit in the calm of Heaven."

Various things have been written of Kant as to his religious beliefs, but the following letter of his, certainly reveals a reverence for the Bible which is most excellent:

Kant wrote Abbe Sieyes in Paris in 1796: "The Bible is the book whose contents themselves testify to its divine origin. It contains the history of the world, the history of divine providence from the beginning through all times till the great change of all created things, yea, till into eternity. It alone contains the history of the world in a somewhat connected manner, though in a certain sense dealing only with single persons, families, and people. The Bible is arranged very specially in our behoof, who are creatures become sinful, it shows us in what relation we stand to the righteous and gracious God. It reveals to us the greatness of our guilt and the depth of our fall and the greatness of the means of salvation and their carrying out. Therein God is shown us as otherwise perhaps the most exalted angels had never known him. The Bible is my noblest treasure, without which I would be wretched. Reliable rules how men and whole states can gain all possible happiness are found only in the Bible."

We recently read of Dr. Howard A. Kelly, that great eminent Christian surgeon of Johns Hopkins University, that he is a great lover of the Bible. He tells himself how he reads the Bible in the following words:

"I found long since that if I allowed the pressure of professional and worldly engagements to fill in every moment between rising and going to bed, the spirit would surely starve. So I have made a rule which I have since stuck to in spite of many temptations, not to read or study anything but my Bible after the evening meal, and never to read any other book but the Bible on the Lord's day."

A GREAT TEXT ANALYZED.

Dr. White, of the Biblical Seminary of New York, preaching on Daniel 3:17, 18, puts it this way:

"1. The reposefulness of the Christian faith—'We are not careful to answer thee.'

"2. The rationality of this faith—'Our God is able.'

"3. The measure of this faith—'Our God is able to deliver us.'

"4. The expectation of this faith—'He will deliver.'

"5. The venture of this faith—'But if not.'

"6. The edict (determination) of this faith—'We will not serve thy gods.'

"7. The explanation of this faith—'Whom we serve.'

"8. The issue of this faith.—'He that believeth shall not make haste.' That is, he will be notably calm in the presence of the problems of life. He will not become unduly excited by threats of the enemy. He will be confident that nothing can come to him in life which he will not be able to meet. He will be a cosmic optimist. He will reason that the Creator and Redeemer is faithful. He will say:

"He cannot have taught us
To trust in His name
And thus far have brought us
To put us to shame."

THE ASSURANCE OF FAITH.

1 Thess. 1:5.

"In the biography of Dr. Dale there is the record of an experience which is one of the great things in our modern Christian life. He was writing an Easter sermon, and when halfway through the thought of the risen Lord broke in upon him as it had never done before. 'Christ is alive,' I said to myself; 'alive,' and then I paused; 'alive,' and then I paused again; 'alive!' Can that really be true? Living as really as I myself am?" I got up and walked about, repeating, 'Christ is living! Christ is living!' At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory; yes, Christ is living. It was to me a new discovery. I thought that all along I had believed it, but not until that moment did I feel sure about it. I then said, 'My people shall know it; I shall preach about it again and again until they believe it as I do now.'

THE RICHES OF GRACE.

Eph. 2:7.

Solon, the wise man, visited Croesus, the richest King Asia ever had. The King asked the sage who was the happiest man. He expected that Solon would pay a compliment to him as a rich man, but to his amazement Solon said: "O King, no man can say whether you are happy or not until you die." It is a fact of history that Croesus was captured and degraded and died in misery.

The riches of grace are for the children of God.

The riches of grace are accessible through faith and prayer.

The riches of grace are spiritual and supernatural.

The riches of grace are transforming in their effects moving us out of spiritual poverty to soul wealth and plenty. Eph. 3:16.

SAVING FAITH. Eph. 2:8.

It is a faith which sings:

"My God is reconciled,
His pardoning voice I hear,
He owns me for his child,
I can no longer fear;

With confidence I now draw nigh,
And Father, Abba, Father, cry!"

Bishop Whatcoat in a letter to John Wesley tells the story of his conversion:

"On September 3, 1758, being overwhelmed with guilt and fear, as I was reading I came to these words: 'The Spirit itself beareth witness with our spirits that we are the

children of God.' As I fixed my eyes upon them, in a moment my darkness was removed and the Spirit did bear witness with my spirit that I was a child of God. In the same instant I was filled with unspeakable peace and joy in believing, and all fear of death, judgment and hell vanished away."

Saving faith is a victorious faith. It brings victory over the world, the flesh and the devil.

It does not compromise with evil, but through righteous warfare overcomes and puts to flight the foe. Saving faith made the Apostles invulnerable against the power of Judaism and Rome, it made Luther strong and mighty to stand firm when the Pope raged and sought his life; it made Knox immovable and held the Wesleys firm whilst the tumult of iniquity raged all about them. Charles Wesley was preaching in the open air at Devizes, England, when a mob threatened to destroy him. God protected his servant from all harm and then Charles broke out into singing:

"Lo! to faith's enlightened sight
All the mountain flames with light;
Hell is nigh, but God is nigher,
Circling us with hosts of fire."

Saving faith composes the mind and begets tranquillity—the peace of God which passeth all understanding. It brings rest to the soul and fixedness of holy purpose. It settles the soul on God. It says, "Now rest my long-divided heart; fixed on this blissful center, rest."

Saving faith leads on to Perfect Love and that holiness without which no man shall see the Lord. Dr. Asa Mahan, of Oberlin College, after relating the various stages he passed through in seeking the blessing, tells of his reaching the experience thus: "After the process of searching and self-revelation was completed, the waters of life seemed to flow through every department of my nature, rolling down as the deep river of life into the deep sea of the propensities, and everywhere with the same healing and vitalizing propensity."

QUIET RESTING PLACES. Isa. 32:18.

In this awful age of roar and noise and jazz and screeching radio, who among us does not long for a place of quiet? We think of Cowper when he sang:

"O for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumor of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more. My ear is

pain'd,
My soul is sick, with every day's report,
Of wrong and outrage with which earth is
filled."

We need to get away from the noises of conflicting voices in religion—back to the simple trusting faith in Jesus as our all sufficiency. Such an hour came to Dr. Dale, of Birmingham, England, when he said: "At last all came clear; I ceased thinking of myself and of my faith and thought only of Christ; then I wondered that I should have been perplexed for even a single hour." Such an hour came to Horace Bushnell when he was a student at Yale. A revival broke out that brought him great concern. At length he yielded and in writing of this period he said: "I am glad I have a heart as well as a head. My heart wants the Father, my heart wants the Son, my heart wants the Holy Ghost, and one just as much as the other."

THE KING'S BANQUETING HOUSE.

Song of Solomon 2:4: "He brought me to the banquetting house and his banner over me was love."

A very distinguished Methodist preacher for a long time held his doubts about the doctrine of entire sanctification, at last he surrendered, and he said:

"I am determined not to be the mere watchdog of orthodoxy, barking and howling and kept back by an invisible chain, while my brethren, with some errors, as I suppose, go into the banqueting house of the great King and sit down to the feast of fat things. I intend to go in with them and partake of the rich provision."

Hear further testimonies from those who went into the King's banqueting house and sat down to the "feast of fat things" and testify thus:

Rev. Henry Smith, for many years a prominent preacher in the Baltimore Conference, says: "After a long and painful struggle, my soul, by simple believing, stepped into lib-

erty. I am happy, solidly happy in the enjoyment of perfect love." The high plane of perfect love is not reached by any without a hard struggle; but when reached, the believer is rewarded a thousand-fold.

Mrs. Phoebe Palmer, who during her life led twelve thousand souls to Christ for pardon, and thousands over into the land of perfect love, in speaking of the blessing says: "I rejoice in the assurance that I was wholly sanctified throughout body, soul and spirit. O, with what triumph did my soul expatiate on the infinitude of the atonement! I saw its unbounded efficacy as sufficiency to cleanse a world of sinners, and present them faultless before the throne. I felt that I was enabled

to plunge and lost myself in this ocean of purity. Yes,

"Plunged in the Godhead's deepest sea,
And lost in love's immensity."

Rev. William Bramwell rejoices in the Lord in the following words: "The Lord, for whom I had waited, came suddenly to the temple of my heart. My soul was all wonder, love and praise." And for twenty-six years he walked in this glorious liberty.

Dr. Upham, one of the noble saints of God on earth, says: "I was distinctly conscious when I reached it. I was redeemed by a mighty power, and filled with the blessing of perfect love."

CHRISTIANITY vs. DARWINISM.

Rev. W. M. Young, A. M., Sc. D.



HAT the modern teachings of Darwinism imply the ethics of the talon, the claw, and the jungle, it is only necessary to read some very recent literature to be convinced. In his book, "The New Decalogue of Science," Mr. Albert Edward Wiggam says: "It was only when man left the jungle and took charge of his affairs that he began to deteriorate, and stood in need of eugenics." Now, although Mr. Wiggam is making an argument in favor of evolution, he seems to forget Professor LeConte's definition which says: "Evolution is (1) continuous progressive change, (2) according to certain laws, (3) by means of resident forces." Or it would seem that the "continuous progressive change" ceased at a certain time if "it was only when man left the jungle and took charge of his affairs that he began to deteriorate." Mr. Wiggam continues: "Had you only learned the lesson of the jungle at the beginning, instead of having defied it as you always have done, men would have continued to progress." He evidently means to tell us that the influence of Christianity has made no impression for good on the human race.

PROGRESS BY DEVILISHNESS.

Mr. Wiggam proceeds to try to show progress by devilishness; for he would have us do evil that good may come; he says: "If you accept with me the simple, common sense explanation as to how man was first 'created,' namely the theory of evolution, it is perfectly evident that at one time man had scarcely more brains than his anthropoid cousins, the apes. But, by kicking, biting, fighting, outmaneuvering and outwitting his enemies and by the fact that the ones who had not sense and strength enough to do this were killed off, man's brain became enormous and he waxed both in wisdom and agility if not in size and morals. Most of our morals today are jungle products. It would be safer biologically if they were more so now. But civilization instituted a new ethics. The only reason why man's deterioration has not been more marked is because he started with such an enormous biological capital." (page 102).

According to Mr. Wiggam's own theory we are forced to ask why the other apes, "our cousins," did not kick, and bite, and fight, and progress as man has progressed. The doctrine of evolution which he is teaching plainly puts a premium on the ethics of the jungle by which men make progress by "kicking, biting, fighting, outmaneuvering and outwitting their enemies." When he says, "Most of our morals today are jungle products," if he means the morals of evolution we are willing to give assent.

DARWINISM MADE THE BASIS OF SELFISHNESS.

If the theory of evolution had been limited in its application it might not have done so much harm. But the scope of its meaning soon began to be widened. LeConte says:

"The process pervades the whole universe, and the doctrine concerns alike every department of science—yes, every department of human thought. Therefore, its truth or falseness, its acceptance or rejection, is no trifling matter, affecting only one small corner of the thought realm. It determines the whole attitude of the mind towards nature and God."

The theory was carried over into the realm of economics and politics. "The survival of the fittest," began to be interpreted in such terms as "Might makes right." Speaking of the current life of western nations just before the outbreak of the World War, Mr. Harold Begbie asserted:

"Look where you will, it is the spirit of I myself which is paramount. Life exists for Me; all dim aeons behind have toiled to produce Me. This brief moment in the eternal duration of time is only an opportunity for My pleasure and My ease. I care not a lot for the ages ahead and the sons of men who shall inherit the earth when I am dust beneath their feet. Give Me My Rights. Stand clear of My way. I want, and I will have."

The natural outcome of the teachings of Darwinism was a revival of the pagan mind, drunken with the spirit of force.

Concerning this phase of the teachings of Darwinism, Benjamin Kidd says: "The idea seemed to present the whole order of progress in the world as the result of a purely mechanical and materialistic process resting on force. In so doing it was a conception which reached the springs of that heredity born of the unmeasured ages of conquest out of which the western mind has come. Within half a century the Origin of Species had become the Bible of the doctrine of the omnipotence of forces. . . . Almost every argument of the Origin of Species appeared to represent a generalized conception of the effectiveness of the war of competition. . . . As the prestige of Darwinism increased and as the new ideas became entrenched in the handbooks of popular science and in systems of revolutionary criticism, it was almost as if the desert and the jungle had begun to voice themselves in human thought."

Nietzsche did not attempt to compromise Christianity with Darwinism; he made no attempt "to combine the Christian standard of manners with the materialistic standard of values," as Herbert Spencer had tried to do in England. He cut loose from Christianity and gave the world the ethics which are the logical outcome of Darwinism. He gave Germany the ethics which showed themselves so vividly in the World War. Here is what he says: "I impeach the greatest blasphemy in time—the religion which has enchained and softened us. . . . What have we to do with the herd morality which expresses itself in modern democracy? . . . It is good for cows, women, and Englishmen. . . . A new table I set over you, oh my brethren. Become hard"; "For the best

things belong to us, the best food, the purest sky, the strongest thoughts. And if men do not give us these things, we take them." Nietzsche's teachings were distributed through Germany before the War in handbooks for popular consumption, and sowed the seeds which grew to such tremendous proportions; the sparks of his kindling set the world on fire with that vast conflagration called the World War.

CONTRASTED WITH TEACHINGS OF JESUS.

The vast antithesis between the ethics of modern evolution as taught by Wiggam and Nietzsche in comparison with the teachings of Jesus Christ is apparent. How vastly at variance with the spirit of him who goes in search of the lost lamb, and brings back the prodigal son, and cures the sick, comforts the brokenhearted, and heals the sin-sick soul! On page 55 of "The New Decalogue of Science" Mr. Wiggam says, "But nature has progressed by letting the devil take the hindmost." St. Paul says: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Wiggam says: "Vice and disease purify a race. Wickedness, (1 Tim. 1:15), folly, sin are all nature's methods of racial purgation." But God's command concerning his Son was, "Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1:21. Darwinism is essentially destructive, selfish, and brutal; Christianity is essentially loving, gracious, healthful, saving.

Worship or Entertainment, Which?

REV. C. W. RUTH, EVANGELIST.



ES, there is a difference between worship and an entertainment. However, we fear that much which passes for worship in these days, is nothing more than a religious entertainment. Webster tells us that worship is "the act of paying divine honors to the Supreme Being: or the reverence and homage paid to him in religious exercises, consisting in adoration, confession, prayer, thanksgiving; to adore; to pay divine honors to; to reverence with supreme respect and veneration." Jesus said, "God is a Spirit; and they that worship him, must worship him in spirit and in truth." John 4:24.

Hence we see that where the appeal is wholly to the aesthetic, and the artistic, in the hurried carrying out of a pre-arranged program, and the formal observance of some religious rites and ceremonies, without the Spirit, it is not true worship; while it may please and entertain,—quiet the fears, and ease the conscience, of those who perform,—

(Continued on page 6 col. 1)

SPIRITUAL PACIFISM.

Rev. Chester E. Tulga.

IN these days we are hearing a great deal of what men are pleased to call tolerance. We are told that the real essence of Christianity is in being pleasant, moral, kindly, brotherly, altruistic. We are to be broad in our relations with those who differ with us. We are not to raise an outcry against those who have denied the faith but we are expected to work together at the common task. We are told that we are facing unparalleled opportunities in the world and that we should not dissipate our energies in doctrinal strife. The whole conflict in their estimation is a tempes- t in a teapot, a much ado about nothing.

We have another class who recognize the importance of the controversy, who sees the issues clearly, but who content themselves with preaching the gospel, avoiding controversy and engaging in soul winning. This position looks plausible, beautiful and Christian. It appeals to the natural heart. It is the way of the least resistance. It has one fatal flaw—it is contrary to the spirit and instructions of the Word of God. Regardless of its attractiveness to the mind and heart we must buckle on the sword and put ease and pleasure behind us and go forth to battle.

The modern notion of tolerance in religion has no foundation in the Scriptures for intolerance is an attribute of God himself. This is seen in his statements:

"Thou shalt have no other gods before me." Ex. 20:3.

"I, the Lord thy God, am a jealous God." Ex. 20:5.

The intolerance of God is seen in the life and teachings of Jesus Christ his Son, and clearly taught and exemplified in the teachings of the inspired apostles. Those who talk so sweetly about Christian love and charity, and unity in the midst of theological diversity, should read again the Old Testament and study anew its revelation of a holy God.

The intolerance of God is seen in what men call natural law. Why the drunkard's bloated face and bleary eyes? Why the libertine's rotting carcass? It is the intolerance of God manifested in physical judgment.

We are sometimes charged with lacking the "spirit of Christ." With every true Christian we thank God for the meekness and tenderness of our Lord, but we must not blind our eyes to the fact that of all teachers he was the most intolerant. He sends forth his disciples with a certain message and declares that it will be more tolerable for Sodom and Gomorrah than for the cities that reject it. He finds men selling merchandise in the temple and whips them out in righteous indignation. He weeps over Jerusalem but not until he has delivered himself of seven woes which declare the certainty of the damnation of hell. He taught that all men are lost who refuse to accept him and his teachings.

Let us trace the history of intolerance.

I. Intolerance in the Religion of Jehovah.

Intolerance of error and intolerance of sin are related to the nature of God himself. He showed it very early in the history of man when he refused to accept the sacrifice of Cain. He showed it in the destruction of the flood. Because Agag, the Amalekite king, destroyed other men, Samuel hews him to pieces. The modern method would be to arrest him, buy a good alienist and absolve him of all responsibility for his crimes.

Elijah put to death four hundred prophets of Baal. Archeological research has vindicated his action by unearthing the skeletons of infants slain by these prophets for sacrifices. In this day the prophets would have been spared for the sake of denominational unity.

The last of the Old Testament prophets

emerges from the Judean hills and cries, "Ye generation of vipers, who hath warned you to flee from the wrath to come?" John was warlike enough to have belonged to the most militant party of the militant fundamentalists.

The intolerance of the Old Testament is the manifestation of the intolerance of God himself. It is not to be wondered at that the modernist has rejected the God of the Old Testament.

To the respectable Jews Peter declared that they must bend their knee to Jesus Christ or be destroyed from among the people. Peter would hardly have been diplomatic enough to be a "good" Methodist or a "good" Baptist these days.

Paul commands the church at Corinth to excommunicate a man who persisted in open sin. But suppose he was one of the heavy contributors?

To Timothy he declares that any man preaching a different doctrine is puffed up and knows nothing. He might have added, "and thinking he knoweth everything."

In the Galatian epistle he calls for a curse upon man or angel who dares to preach a gospel different from the one he had preached there. Had Paul been a cog in a modern ecclesiastical machine he would have been located or eliminated for taking such a positive stand.

John, the apostle of love, was a bit broader than Paul. "Every spirit," he says, "that does not confess Jesus is of the devil." "The whole world lieth in the evil one." Those who became progressive and failed to abide in the doctrine of Christ, were not to be received into the house, neither bidden God-speed. However a great many fundamentalists have made denominational leaders an exception to whom this does not apply. Selah!

The early church was the most intolerant church of all. In the Lord's final message to the church at Ephesus, he commends them because they could not bear false teachers and brought them to trial. Ichabod (the glory is departed) is written over the church where men and women may believe and live as they please.

II. Intolerance in Church History.

From the very first the Christian faith made its way against vigorous opponents. From the very first the Christians were forced to defend the gospel and to meet argument with argument and theory with fact. And it is well that they did so, or the gospel in those early days would have perished from the earth. When certain men crept in to destroy the faith then the great apologists and defenders of the faith appeared.

In the first century the Ebionites arose to teach that Christ was the great leader of all men. They were the first Unitarians.

In the fourth century the Arians troubled the church, according to Christ a high place in the line of great men but refusing to admit his deity.

In the sixteenth century the Socinians came forward with the theory that Jesus was born a man but by perfect submission to the will of God he became God.

These views, hundreds of years old, are now brought forth in various forms, and palmed off as the product of scientific criticism. There is nothing new in modernism for it is simply the rehash of old heresies long since discredited and discarded by the church. Modernism is not progressive but reactionary.

The history of the past reveals that God has defended his cause by raising up men to do the defending. The idea abroad today is, that it is not Christian to contend for the faith against those who are trying to destroy the faith. This is answered in an adequate way by the little epistle of Jude. Jude said that he intended to write concerning the

common salvation, but that it was needful to write and earnestly exhort them to "contend for the faith." He put aside his preferences, and under the inspiration of the Spirit of God advised an earnest contention for the faith against those men who had crept in unawares. This expresses the attitude of every true Christian man. He would prefer to confine himself to the propagation of the common salvation but these certain men of Jude's epistle compel him to earnestly contend for the faith.

III. We Must Contend Because of the Issue—The Word of God: Its Integrity and Authority.

Whenever and wherever you touch this present conflict you will find the fundamental issue the same—the authority of the Word of God. The battle is between the Word of God on the one hand, and the wisdom of men on the other; between the will of God revealed in his Word, and the will of man revealed in his notions, opinions and philosophies; between supernaturalism and naturalism. The whole controversy centers around the question, "What is authority in religion?"

A preacher criticised Sam Jones for using a certain illustration. He urged Sam not to use that illustration again. Sam listened with a quizzical smile on his face and when the preacher had finished he said: "Well George, if I was dead sure that you were an authority I wouldn't use it again."

Here is the issue—what is authority? If you are ready to relegate this question to the scrap-heap of non-essentials then of course you have nothing to fight over. A large denomination in our country passed a resolution declaring a six months' truce. This is the logical step only for those who have lost faith in authority. The object of the truce was to put the disputants in grace for soul winning. But if theological pacifism will bring a soul winning passion, there are a lot of sticks that should be flaming evangelists.

IV. We Must Contend Because of the Enemy and Their Weapons.

We are not fighting a worthy foe. It boasts much of its scholarship but it is the scholarship of the sin-darkened intellect. Its assumptions are most brazen; its policy seems to be: "If you tell a lie, tell a big one and having told it, stick to it." It is broad and tolerant enough to tolerate everything but the radical truth of God.

Even fundamentalists will be tolerated provided they do not object to contributing money to the denominational "inclusive policy." It tolerates those who provide grist for the mill.

In the religious thinking of the modernist, the Bible is always to be doubted until confirmed by what he considers adequate evidence. He prides himself upon his beautiful spirit and likes to talk in an angelic tone about the "spirit" of real fundamentalists. He may have a fine personality, a winning smile, a cultured air, and knightly chivalry in the presence of the dear ladies. Yet it may all be inspired by the angel of light who makes his ministers ministers of righteousness. Satan's ministers rarely have horns.

We are not fighting a worthy foe. We are fighting men who are dishonest, for no man can be a modernist in an evangelical pulpit and remain an honest man. The best lie-detecting machine ever invented would break down under the load in some pulpits in the land. When a man takes the modernistic position while remaining in an evangelical pulpit he plunges his heart into ethical chaos which sooner or later leads to unethical practices.

Paul warns the Ephesians, who had accomplished jugglers among them, to beware of men who would carry their trickery into the

department of mind and morals—who do with reason, imagination, and conscience what the juggler does with the senses, make fools of them.

Modernists never were honest and never will be, for they are walking in the darkness of the carnal mind, for as Bacon says, "All colors agree in the dark." When one walks in darkness he calls evil good and good evil; truth falsehood and falsehood truth. One must have light to identify color and modernism is walking in the darkness of the fall.

V. *We Will Contend if We Hear the "Woe Is Me If I Preach Not The Gospel."*

If we have heard the call to ambassadorship we must stand for our Lord and his truth. We have no choice. We are commissioned ambassadors, commissioned by the risen Christ to declare the whole counsel of God. We must refuse comfort to the enemy. We must refuse to fellowship men who leave the doctrine of Christ. We have no choice but to follow the instructions of the Word. We are bondservants of Jesus Christ.

The need of the hour is for a real prophetic leadership in the church of God. We need men who will plant their feet on the great verities of the faith and be faithful to the great convictions of their souls. We need sturdy Christian manhood that will dare to die for the great truths deposited in the world by the Spirit of God.

The times demand prophets and not parrots; living voices and not phonographs; honest-to-goodness men and not "me too" men; thunderbolts wearing men's breeches not echoes in long-tailed coats. We have no need of pink-tea prophets always looking for a feather bed to light on, but prophets of holy daring, willing to flirt with defeat and play checkers with despair. We need men who will forget about their "future" and be faithful to the Lord in the present. Every man who has one ounce of holy Christian manhood will make his pulpit a battery of guns belching confusion to the enemy in this present conflict. Hear the commission of the prophet: "And the Lord said unto me, Behold I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, to pull down, and to destroy, and to throw down, to build and to plant." Jer. 1:10.

VI. *We Must Contend for we Must Resist the Devil.*

The devil started this religion known as modernism in the Garden of Eden. As the father of it he has been its patron saint ever since. Its chief tenet is expressed in the question, "Hath God said?" As the patron saint of modernism he is an angel of light, a seeker for truth, making his ministers ministers of righteousness and producing godless, Christless characters designed to deceive the very elect.

We are told to resist the devil, not only the devil of horns and tail, but the devil of cap and gown, the devil of the angelic robes. Not only the devil of Christian Science on the next corner but the devil of modernism in positions of power in our own denominational circle. If we resist the devil he will flee from us. We would gain more ground if we had more men who would resist the devil.

VII. *We Must Contend for the Faith if Scriptural Evangelism be Preserved in the Church.*

Men are telling us that controversy is destructive of soul winning. That is not true of the men who are earnestly contending for the truth under the anointing of the Spirit of God. The greatest churches in America are pastored by men prominent in the theological controversy.

However, on the other hand, unless we fight the fight of faith, and for the faith scriptural evangelism will pass from the church. Modernism is fast taking the angel out of evangelism. Evangelistic methods are becoming more human and less supernatural with every passing year. Religion is

sold like an encyclopedia by signing on the dotted line. The fires of intercession for the lost have not burned for years in some of our churches that are having large numbers of accessions. We are getting thousands of converts by human methods that lack the regenerating power of the Holy Spirit. If men and women are to be won for God now and in the days to come we must fight the good fight and save our land from a religion as spiritually devastating as Catholicism in the days of Luther, or the Deism of the days of Wesley, or the devitalized Calvinism of the days of Finney. We must see that the sinner gets the pure gospel and nothing but the gospel. We must contend for the sake of true evangelism. A truce with modernism is a truce with hell and it will bring spiritual barrenness upon the church.

Conclusion.

What shall be our attitude toward modernism in our midst? Shall we fellowship it, tolerate it or abhor it? It has come to the place where loyalty to Christ and his Word must take precedence over all other loyalties. If any man love the peace of his denomination more than he loves Christ he is not worthy of him. We are living in a day when men are sacrificing all that they have held dear to preserve denominational unity but only a Judas will crucify his Christ on that cross.

Shall we have peace? Never as long as men deny the faith in our midst.

All Aboard for Asbury College And the New Year.

BY LEWIS ROBESON AKERS.



N the sixth of last June Asbury College closed its greatest year; a year marked by marvelous harmony and the finest co-operation between faculty and student body.

On September 19th another year begins with the opening of Freshmen week activities. This means the coming of two hundred or more young people from various states to the Blue Grass fields of Old Kentucky. Many of these come for the first time and the occasion of entering college is a novel and venturesome experience.

Asbury College offers unusual advantages. In the first place it is becoming widely known, not only in our own country, but in other lands as well, as a dynamic center of spiritual power. Six weeks before the great class of '28 numbering more than one hundred, finished the college year, the class president reported every member of the class a follower of Jesus Christ. Almost the entire student body, numbering approximately eight hundred, had definitely enthroned Jesus Christ as the master of their lives.

To our way of thinking, Asbury College should make its greatest appeal to Christians everywhere because of the emphasis which it places upon the spiritual life. In these days when parents are universally asking, "Where can we send our boys and girls where they can be safe and their faith conserved?" Asbury College is the comforting answer to this question. We make bold to state that within the walls of this institution youth is safer than at home, even in Christian homes, because here it is easy to follow the right and difficult to do the wrong.

Not only is this supervision of the morals of our young people helpful, but in addition to this the financial expense of Asbury College is over \$150.00 to \$200.00 less than schools of equal scholastic standing.

Asbury College is an A-Grade institution. Its graduates are universally recognized. This is of paramount importance, of course.

The buildings that make up this plant are almost all new and commodious. Trained

nurses are on hand to care for any who may be indisposed.

The food served is of the best, and cleanliness is a slogan of the culinary department. Electric ranges insure the most perfect baking, and the small tables in the dining room assist in giving a family atmosphere.

Our faculty has both scholarship and piety. This is a rare and most desirable combination. Our professors are able to hold their own in the class room with almost any teachers in our land, yet at the same time are perfectly able at the mourner's bench to guide boys and girls into an experience of pardon or purity.

Splendid improvements are continually made in our college facilities. The new Hughes Memorial Auditorium, seating two thousand, is just beginning, and will be completed within 180 days provided continuous funds can be secured to keep the contractor and his force busy during this time. Recently we were able to secure from one of our most valuable friends, as a gift to fittingly complete the auditorium, a splendid four-manual Austin pipe organ which will be, according to responsible music men, the finest instrument in the state of Kentucky. This will be a most valuable addition to our Conservatory of Music and will enable us to train young people to play to the glory of God and for the furtherance of his kingdom.

Asbury College presents a maximum of that which is wholesome, inspiring and instructive. Physical education has its rightful place in our student economy, and in basket ball, base ball, tennis, hikes and other activities this essential part of the life of youth is well provided for.

The intellectual training is thorough and is done under the supervision of trained graduate teachers, several of whom possess a Ph.D. degree or its equivalent. In these teachers the students find sympathetic counselors for their problems, whether scholastic or spiritual. Asbury College is a great Christian family, finely organized, running smoothly and efficiently, and ever mindful of him who is the Lord and Master of us all.

Indications are bright for a most happy year. Let all who are thinking of entering our institution write at once making their reservation, particularly the Freshmen who arrive several days before the other students.

For further information wrote W. B. Hughes, Dean of the College.

The Soul Digger Pronounced a "Great Book."

Two prominent men have just burned their candles late in the evening to read the last line of "The Soul Digger": Dr. H. C. Morrison and Dr. Clarence True Wilson. Dr. Wilson, who has been an ardent student of Bishop William Taylor, says that the book includes every important item which should have been recorded, and preserves a happy selection of the exact words of William Taylor which posterity needs to preserve.

Dr. H. C. Morrison wrote the author: "I have just finished reading your life of Bishop William Taylor. It is a great book. You had a great character, and you have portrayed it in excellent fashion. Your book is worthy of the great man of whom you write. I shall give it wide advertisement.

"It is a handsome volume and will prove a rebuke to unbelief and indolence, and a stimulus to faith and zealous service. I thank you for the book. It has been a real blessing to me."

"THE SOUL DIGGER," OR LIFE AND TIMES OF WILLIAM TAYLOR, by John Paul. Price \$2. Order of the Pentecostal Publishing Co., Louisville, Ky.

"Thou art with me I know,
I feel the sweet flow
Of the sin cleansing wave's gladd'ning tide.
I am washed from my sin,
Made all holy within,
And in Jesus sweetly abide."

(Continued from page 3)

and pass for worship, in reality, it was nothing more than a religious entertainment, and an idolatrous service. The so-called worship was neither under the impulse, the constraint, or direction of the Spirit; they were not in the Spirit, and did not worship God "in spirit and in truth." It was of such worship that God said, "I hate, I despise your feast days, and I will not dwell in your solemn assemblies." "This people draweth nigh unto me with their mouth, and honor-eth me with their lips; but their heart is far from me. In vain they do worship me, teaching for doctrines the commandments of men." (Amos 5:21; Matt. 15:8, 9).

In writing this article I am thinking particularly about the song services, and the musical programs in some of our holiness camp meetings, and holiness churches. We are in no sense averse to good music, and good singing in worshipping the Lord; but we would insist that our "Song Service," as it is termed should be conducted as worship, and not merely as an entertainment. We seriously question the wisdom and the propriety of announcing a "song service" in connection with, and yet separate and apart from the regular service: such "song service" to be in charge of some popular musical director, at which time noted musicians and singers, (oft-times unsaved) are given opportunity to display their talent by so-called, high-class solos, duets, quartettes and all manner of operatic performances, while the congregation sits idly by to enjoy the same. What is this but an entertainment, staged under the pretense and garb of religion? There may be a proper place and time for such performances, but we do not believe that it is worship: and therefore it should have no place in a holiness camp meeting, or any service announced for worship, and the promotion of Holiness. It is no part of worship, and should not be countenanced in a holiness meeting.

The singing of a holiness meeting should have the same objective, and be just as devotional as the preaching, or any other part of the service. It should not be regarded as a separate service, or as a service of some different order, but simply as a part of the main service, in which the congregation, as a whole, worships God,—*"in Spirit and in truth."*

When the music and the singing degenerate into a "musical program," with all sorts of stunts, calculated to entertain and amuse the congregation, prior to the time for the regular service, we fear it grieves the Spirit, and becomes a curse rather than a blessing; and a hindrance rather than a help. When such "song service" is ended many will leave the service, feeling that the entertainment has ended, thus proving that they did not come to worship, and that they have no interest in the word of God, the salvation of souls, nor any part of a spiritual service. They came to be entertained: they were entertained, and now their part of the service is ended. Surely this is not the purpose and the objective of a holiness meeting!

A song leader should lead and direct the congregation in the worship of song,—*"in Spirit and in truth,"*—and not simply fill in time, and entertain the people; nor should he be expected to conduct a singing school,—nor do the singing for the congregation. The holy people would no more expect a song leader to sing their songs of praise, than they would expect some one else to do their praying. They have come to worship God—in prayer, in preaching, in adoration and praise, in song, in giving, in seeking the lost and whatever may be the order of the service, and they cannot do so by proxy, in delegating some one else to perform these acts of worship for them. Just as preachers should preach holiness in a meeting announced for the promotion of holiness, so in like manner it would seem most appropriate for

a song leader to select holiness songs; songs which voice the sentiment and the theme of the worshippers. We insist, the singing of a holiness meeting should have the same objective, and be just as devotional as the preaching, or any other part of the service. When Hezekiah recovered Israel from idolatry, and cleansed the temple, "the singers sang, and the trumpeters sounded, . . . the king and all that were present with him bowed themselves, and worshipped . . . they sang praises with gladness, and they bowed their heads, and worshipped." (2 Chron. 29:28-30). O let us "worship the Lord in the beauty of holiness: fear before him . . . for the Lord is great, and greatly to be praised." Psa. 96:9-4. Let it be the praise and adoration of the heart,—*true worship*—and not merely an entertainment and a side-show. "I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also." 1 Cor. 14:15.

PROSPECTING FOR SOULS.

REV. IRVIN B. MANLY.



HE task and supreme victory of the Son of God is to seek and to save the lost. If this cannot be done the claim to universal redemption through his shed blood and the work of the Holy Spirit is empty mockery, and the so-called scheme of salvation through faith is the most awful disappointment that could be meted out to immortal souls.

He has not only announced that "He is able to save unto the uttermost," but the millions who have been saved through faith in his blood and have been filled and comforted by his Holy Spirit are his witnesses of these things. All human effort fails in this gigantic task.

HE ALONE IS ABLE!

Social agencies, humanitarian organizations and a modern, formal church may join in prospecting for gold and seeking new members and offering every relief to the world they know, and when they have exhausted every resource for the amelioration of the human race, the heart cry of one poor, lost soul "be merciful to me a sinner," has not been heard! Since the going away of Jesus, the mighty, searching Holy Ghost—God's wisdom, God's power and his love—has been seeking, wooing and winning the lost from human kind and the lost from human affection. When the dying Son of God heard the heartcry of the helpless and condemned, "remember me when thou comest into thy kingdom," which came from a neighboring cross, he heard the jargon prayers of the human race at the latest call, and he placed his pierced hand against the gate of doom, 'till a trophy of the "old rugged cross" had been exhibited on earth and held before the astounded gaze of Heaven's millions! When from his own quivering lips and broken heart he announced, "this day shalt thou be with me in bliss," he threw wide open the gates of eternal day to the penitent soul and all hell has not been able to close those gates when a sinner prays! O, it is wonderful—just like Jesus!

Through the Holy Ghost and his Spirit-filled people he is still prospecting for souls. He nor his never give up the search. The joy of finding the "one astray" is inconceivable by the finite mind when the Shepherd of the soul brings back his own! In that beautiful and fundamental hymn, "The Ninety and Nine," the author, Elizabeth Clephane endeavors to give some conception of the joy abounding when the lost is found:

"All through the mountains, thunder 'riv'n,
And up from the rocky steep,
There arose a glad cry to the gate of heaven,
Rejoice! for I have found my sheep!"

With omnipresence, the Holy Spirit, mighty Searcher and Discerner (sent of God) moves with sleepless eye through the long dark night of sin and despair, and opens wide the gates to an eternal morning, and gives power and authority to a defeated and doomed race to become the conquering host of God. That mysterious promise, "and ye shall be filled with the Holy Ghost," which was made by the Father and the Son, makes the pages of the book of Acts all ablaze with glory. And not only so, but one becomes courageously and confidently outspoken when God is manifestly behind both the man and his message with confirming power.

As the blessed Holy Spirit is out on his mighty and divine mission, *prospecting for souls*, he still commissions his own to "Go" in search of the millions of hungry and disappointed souls, which like the ravens, on restless wings are wandering over the fathomless deep!

Is That You?

W. E. BIEDERWOLF.

During the attendance on the General Assembly of the Presbyterian Church, U. S. A., held recently in Tulsa, Okla., I visited the Osage Indians at the time of the annual celebration of their old-time war dance. A dozen red-skins were tomtoming on a single big drum while one hundred and seventy-five men, women, and children, arrayed in the most elaborate costumes, with feathers and bells, "stomped" about in rhythmic motion to the beating of the drum, and the weird intonations that came from what the Indians doubtless thought the "tuneful tongues" of the drummers as they drummed. The native charm was there, majestic, far above the gloss of art. The scene I shall never forget.

Among the dancers was one magnificent figure in gorgeous array, but with a quiet, thoughtful face. He was a graduate of one of our great state universities and had been a professor of psychology in the same institution. He had been a football star, and later the coach of the team. He had married a white girl and became the father of two fine little children. But leaving them, he had married an Osage Indian girl, and as I saw him dancing about in gala attire among his Indian friends and companions of earlier days, his face was written all over with contentment and supreme happiness.

The "call of the wild" had been too much for him; the old Indian nature within began to assert itself, and the pull of the old life was too strong for him. The charm of a purer civilization could not hold him; he forsook his wife and his children; he forgot his God and his duty, and he went back—back to the forest and the field; back to the music of the Indian drum; back to the old life again!

IS THAT YOU?

Has the house of God been losing its attraction for you?

Has the world been beckoning to you with its bewitching smile?

Do you find yourself alarmingly indifferent to the call of your devotional life?

Must you confess to a lack of power in prayer?

Have you been falling in the presence of some seemingly irresistible appeal of the flesh?

Has the pull of the old time been too strong for you, and have you gone back?

There is a remedy for all this. There is a pathway of purity, and peace, and power and consequent satisfaction in the Lord, but the way that leads to it is the way of the altar and the Cross, where the fire falls and the nails are driven. It is the way of *absolute self-surrender*.

IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

GLEANINGS FROM THE EVANGELISTIC FIELD

CARROLLTON, KENTUCKY.

We are glad to report victory through the blood of Christ, and that God still answers prayer today. God truly has been blessing the Pilgrim Holiness Church in Carrollton, Ky., which was organized August, 1925. We came here for only two weeks to hold a revival in a Mission, which was established two years previous, and we were not here long until God laid it on our hearts to build a church for the people of God to worship in. We at once went to work to raise the money, but only a small amount was raised, when an unsaved farmer came to our rescue, loaned us the money and the church was soon built. Over two thousand dollars was paid on the church property the first two years, leaving \$3,131.00 besides interest to meet this year to clear the entire debt. From beginning, we had fifteen years to clear the debt, but by the help of the Lord we have been able to clear nearly all the entire debt in one-fifth of the time, for which we give the Lord the praise.

We started our summer revival July 1st with Rev. J. A. McClintock from Richmond, Ky., as evangelist. Bro. McClintock came to us filled with the Spirit, and he preached the old-fashioned gospel in its fullness. We had hot weather, carnivals, and the Devil to fight, but in spite of it all, God came on the scene and several prayed through to real old-fashioned victory. At that time money matters seemed to be very close, the burden came on our hearts for the church debt to be lifted. Over \$1,650.00 was already subscribed, from our revival last year, needing nearly \$1,500.00 to clear the debt. Mr. J. B. Howe, a business man here subscribed one thousand dollars, and Mr. Perry Oak, the man who let us have the money to build the church, subscribed five hundred dollars toward the church debt if the rest could be raised. We went to prayer for rest of debt to be lifted, and God promised us the rest of the money in the meeting. On Saturday evening before the meeting was to close the 22nd of July, we received a telephone message from Paul M. Williams, in Cincinnati, (his home is in Carrollton) that he would give us \$500.00 on church debt if we could raise the rest. We continued the meeting one more week, made plans to have the church dedicated on July 29. Money began to come in, and we found one man who used to be an old saloon keeper and owner who had made in his will to give the church \$250.00 at his death, so he released his will and paid the cash.

Rev. J. T. Johnson, from Kingswood, Ky., preached the dedicatory sermon, and at this time had nearly all the debt raised but a small amount, for which we give the Lord praise. All of the debt has been paid in cash, but around \$500.00 which is to come in from pledges yet. So let all the Christians look up, for our God still answers prayer today. Pray for us.

J. Orvan Keller and Wife, pastors.

LEWISPORT, KENTUCKY.

I have just been with Bro. J. J. Smith in a meeting at Thompson's Chapel, near Smithland, Ky. Bro. J. A. Vire, the pastor, began the meeting and his wife took sick so he had Bro. Smith to continue the meeting, and Bro. Smith had me to come and take charge of the music. Bro. Smith did some fine preaching; he is to go to Hurricane camp. He is fine in revival work; he has the old-time fire. The Lord has wonderfully blessed him; he ought to be kept busy in the work. He still has the old-time power. I am now with dear Bro. Ryan at Hew Chapel. We are starting off nicely; had a fine congregation last night. Bro. Ryan is a good preacher and loved by his people. I join Dr. C. F. Wimberly at Hurricane camp meeting. I trust The Herald family will pray for that camp meeting. I love The Herald. Pray for me. S. H. Prather.

TYLERTOWN, MISSISSIPPI.

We are in the midst of an old-time salvation meeting near Tylertown and want to request prayer of all The Herald family. God has been on the scene from the beginning; twenty-seven bowing at the altar for prayer the first eight days of the meeting. Pray earnestly that many souls will get saved and sanctified before the meetings come to a close.

Stanley-Brown, Evangelistic Party.

NEW SMYRNA, FLORIDA.

Indeed we had a real revival at Andrews, S. C. It was a glorious victory. Altar crowded right from the first day and night most all the time for three weeks. Rev. John Church is the pastor. He is a man of God, deeply religious, has a rich experience. His people love him. This is his third year and they are calling him for the fourth year. They have a fine plant and pay their pastor \$2,500 and a nice parsonage. We had great crowds. People came daily and hungry hearts found his satisfaction in the Spirit-filled life. Scores were saved and quite a few found perfect love. The church must have the Holy Ghost, if the Christians have a victorious life.

Rev. Powell and fine wife were with us part of the time. Rev. Powell is an old Asbury boy and is making good at Murphv, N. C. He has a great church.

We were with Rev. Church three weeks. This gives time to organize and get the Christians drilled. It is fruitless to not organize the forces. The young people were in the meeting in great numbers. We have a method by which we have failed just once in fifteen years, to reach high school and grades.

At Dayton, Ohio, with Dr. Jewett, a boy around

twelve got saved and brought his mother to the altar, to Christ and into the church. He also brought his father, a fine engineer, the same way. A great city pastor threw his arms about me and said, "See what that laddie has done for Christ." Another young lady, seventeen, got saved and brought her father, mother, five brothers and sisters to Jesus. A bright girl just six got saved, jumped up from altar, went back, brought her Dad, a great banker, to the altar and God.

At Andrews, around sixty joined the churches. We believe in getting all young converts into the church. The time has come that we must have definite, clear, positive, know-so work, if the church is to reap any fruit. I am vacating in New Smyrna, Florida. I am at The Palms Hotel. No finer place to stop. Fine quarters and no finer people. Mr. and Mrs. Craig are the salt of the earth. When coming to this great old state stop with them. With much earnest prayer for a know-so revival, I am yours.

My slate is fast filling. If you want us to assist you in your revival, write us Wilmore, Ky.

Will J. Harney.

REVIVAL MEETINGS IN GEBO, WYOMING.

The Lord has truly blessed us by sending this way through the Methodist Evangelistic League three fine young men, Truman Potter, of Geneseo, Kan., A. W. Townsend, of Waycross, Ga., and B. Frank Moss, of Ocean City, N. J. All three have finished their Junior year in Asbury College, and may we say here that Asbury can certainly be proud of such fine young men.

The meetings began July 19, closing August 5. During this time 69 professed to be saved and 29 professed to be sanctified. The children's meeting every morning, except Sunday, under the leadership of Frank Moss, showed great interest and an additional number of 20 children professed to be saved in these meetings.

Gebro is a coal mining town about 13 miles north of Thermopolis, and in a state where holiness churches are few and scattered, and in a state where sin has a great hold on many people, but praise God, he is still on the giving hand and the young men from Asbury preached, sang and played with power from on high.

From here they go to Wilson, Wyo., then to Kansas and return to Asbury. May the Lord bless them. George H. Rodda.

EUREKA, SOUTH DAKOTA.

Our last meeting was in Eureka, S. D., with three churches co-operating—Baptist, Congregational and Evangelical. In some ways, this was perhaps the greatest meeting that we have been engaged in this year. Folks out there surely don't mind distance when it comes to attending revival meetings. Most every night there were those who came as far as 50 miles. Sundays many drove as far as 80 miles. The meetings were held in a large tent, seating about 1,000 people, which was quite well filled every night. Sundays the attendance ran as high as 1,500 and more.

The thing that greatly encouraged our hearts here was, that men got under conviction in the old-fashioned way, a real godly sorrow for sin. Seekers came forward night after night, agonized, confessed and prayed until glorious victory came.

As I search my heart, I believe that I can say with one of old, "My heart is fixed." I mean to go through. I have more joy in the evangelistic work than ever before. The future looks bright.

Ben H. Dirks.

Gospel Singer, Director and Trombonist.

TENT MEETING AT SECO, KENTUCKY.

Seco mining camp, operated by the Southeast Coal Company, is one of the best camps on the Kentucky River. It is located about eleven miles from Whitesburg. Last winter Rev. J. R. Parker and I conducted a revival meeting there, and a church organization was begun. On July 21st, a tent meeting began, conducted by Rev. Leonard Cochran, Rev. Charles Cochran, and Mr. Edgar Redfern. This team is called the "Asbury Trio." The meeting was a wonderful success. These young men are full of the Holy Ghost and are a blessing wherever they go. The Cochran boys did the preaching and Mr. Redfern led the singing. The altar was crowded sometimes until the front seats had to be used as a part of the altar, penitent hearts prayed through to victory in the old-fashioned way. Two hundred and four was the number of conversions, reclamations, and sanctifications. On the last Sunday of the meeting I baptized twenty-five; the total number coming into the church (M. E. Church, South), as a result of the meeting was 93. These young men will conduct their next revival at Fleming, Ky.

G. R. Tomlin, Pastor.

EVANGELIST TOM MAITLAND'S REPORT.

Dear Herald and Herald readers: We are delighted to have the privilege of reporting to you a little about our meeting at Newkirk, Okla. Rev. W. D. King, pastor of the Methodist Church of Newkirk, sponsored the meeting. He engaged us early in the spring and when the time arrived to hold the meeting he got the tent and set it up and put the best equipment in it we have ever seen in a tent. He generated

the platform and led the singing, and boosted while we were preaching, and pushed the battle in every way he possibly could. The Free Methodist Church and the Pilgrim Holiness Church joined in the battle also and helped us much with their prayers and testimonies. There were quite a good many people at the altar during the meeting, and some very definite work done. I am always glad when the Lord honors our meetings by laying his hand upon men, and puts them in the ministry. A young man, one of our deceased pastor's sons, was converted and sanctified in the meeting, and will preach the gospel. Another man past middle life, who was at one time a teacher in Meridian College, was reclaimed in the meeting. Brother King held in his church last winter; was sanctified in the tent meeting and will go to preaching. Others were definitely blest and all were helped, and built up in the most holy faith.

We are now at Basin, Wyoming, on the Big Horn River, and in sight of the Big Horn Mountains, and truly we are in a big country. The meeting is being held in one of the Evangelical Methodist League tents. This meeting is sponsored by Miss Grace White, formerly a teacher in John Fletcher College. She is very ably assisted by Rev. W. H. Methvin, pastor of the Methodist Church of Basin, Wyo. We are making a very good start. Please pray for us, that the Lord may make this meeting a real revival.

T. F. Maitland.

BEAUMONT, TEXAS.

Rev. Irvin B. Manly, of Houston, closed a thirteen-days' union meeting in Beaumont, Texas. Many were at the altar and there were a great number of professions. The results will be far reaching through the family altars that were established. Large crowds attended and people from all churches took active part in the revival. The meeting was held in a down-town section in a temporary tabernacle erected for union meetings about a year ago.

HIGHLAND PARK BAPTIST CHURCH REVIVAL.

We have just closed our revival meeting. We enjoyed the services and labors of Dr. A. Reilly Copeland, of Tabernacle Baptist Church, Waco, Texas. Our people are delighted with Dr. Copeland and his splendid preaching and teaching. Souls have been saved and our church greatly revived and its spiritual life quickened and enriched. He is sound in the faith, fearless and tender in proclaiming the truth. The pastor has never been assisted by a man of God, who not only placed the emphasis on God's Word, but who constantly used it in all his preaching and teaching with greater power and effectiveness.

G. E. Kennedy,
El Paso, Texas.

CAMP MEETING REPORT.

The annual camp meeting of The Alabama Conference of the Wesleyan Methodist Church held on the Beulah Park camp ground, Birmingham, Ala., came to a close, Sunday, July 29th. The gracious seasons of victory are hardly possible to describe but will be long remembered by those present. Again and again the altar was lined with those seeking to be saved or sanctified and a large number came through to definite experience of grace. Rev. Jesse Whitecotton and Rev. A. L. Vess were the leading evangelists. It would be difficult to find a better team for camp meeting work than these two able preachers.

Mrs. Golden Young was present for part of the camp, and assisted in the singing in her characteristic way. The Asbury College Quartette attended the latter part of the camp and delighted our hearts with several special selections.

This was conceded to be the best camp ever held in the conference and plans are being made for a larger and better camp next year.

H. Robb French.

TIFTON, GEORGIA.

The pastor, W. H. Massey, of the Wesleyan Methodist Church, Tifton, Ga., Eighth Street, was honored with the efficient help of Evangelist John Cochran, and Miss Clarice Morford, of Asbury College, Wilmore, Ky., during a revival lasting three weeks, and closing the first Sunday in July. Evangelist Cochran did all the preaching, very strongly touching on the Gospel doctrine of regeneration, conversion, salvation and sanctification.

The altar calls and the early morning prayer meetings were a divine help to many, and Christians received the refreshing nourishment of a strict, Godly worship.

For ten days Miss Clarice Morford served as pianist and was children's worker during the evening hour where she taught classes suitable to the child and its age.

During her work the congregation had the opportunity to listen to special selections where voice and harp blended perfectly in the beauty of sacred song and music in a great cause. May the work for the Lord continue on and on for the cause of bringing in lost souls and keeping the high standards of religion which is the basis of all civilization.

Mrs. Rosa B. Hooks,
Omega, Ga.

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(Continued from page 1)

ing, nearly 3,000 people, is many blocks away from where it stood when the city, with now over a million population, had only 100,000 thirty-three years ago. We had a very gracious meeting with Brother Bain. I hardly ever labored with a pastor who combined more fine qualities; a cultured gentleman of fine personal appearance, educated, an excellent preacher, a devoted and industrious pastor, a wholly sanctified, Spirit-filled, John Wesley type of Christian minister. Such strong pressure was brought against him because of his devotion to the doctrine and experience of sanctification that he went into the M. E. Church. I found him superintendent of a district of the M. E. Church when in California the past winter. Had he been encouraged and sustained in his great and fruitful ministry in our church, in these thirty-three years, he would have given invaluable service in building up strong congregations, increasing the financial interests, and garnering many souls home to heaven. The Southern Church never made a greater mistake than when many of her leaders took a strong and aggressive position against the Wesleyan doctrine of entire sanctification—the second blessing, properly so called.

That many mistakes were made by the people claiming full salvation there is no doubt. Most of those mistakes arose because of the confusion brought about by the opposition and for lack of proper leadership. Had our bishops, editors, college presidents, presiding elders, and leading pastors held firmly to the Wesleyan doctrine, as we have it in the standards, in the hymns, histories, and biographies of Methodism, our church would have become one of the most powerful evangelical forces in all the world. The whole Southland would have been swept with a powerful revival. Moral standards would have been lifted up; we would have had the prohibition of the liquor traffic in theory and practice as no other place in the world; lynching would have entirely disappeared; the church would have prospered; the schools would have grown, and millions of souls would have been saved and gathered home to God who have gone out into the dark; the Southland would have had moral standards, social and Christian ideals, which would have made it impossible for Tammany Hall, with all its history of corruption and dishonesty,

to look to the South to elect a wet Roman Catholic to the presidency of these United States. War against the truth of God is war against God himself and in its trail all evils spring up and grow and, by and by, what the people have sown they must reap.

I have never met a more attractive, interesting people than the Californians, but there were conditions there from early settlement to the present day that have made revivals of religion very difficult. I arrived in California January 4th; I left the State May the 14th. During that time I preached 190 times and a host of people claimed to receive large benefit; about 170 claimed the experience of entire sanctification, many professed to be reclaimed from a backslidden state, and quite a number professed conversion at the altar. During this tour of evangelism, I laid special emphasis on the doctrine and experience of entire sanctification, all the while quoting copiously from John and Charles Wesley, Adam Clarke, Richard Watson, and the conference vows of our preachers. I met with much strenuous opposition, but was kept in gracious peace and blessing throughout the conflict.

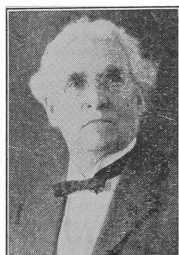
The State of California was constantly an unfolding mystery of grandeur and beauty. The orange orchards in bloom and fruit, the vast wheat fields, with the springing grain, the tall eucalyptus, the countless varieties of flowers, the snow-capped mountains, the growing cities, the astonishing wealth, the aggressive, strong, healthy, handsome people, the great, broad Pacific Ocean,—everything charmed and delighted me. There came into my heart an admiration and love for that wonderful State and its vigorous, charming people that have stayed with me through the years. I went out last fall thinking it would be my last visit to the Coast, but I am having a number of calls to go back for revival meetings and I feel the urge within me; if God spares my life I want once more to preach up and down the California Coast before setting sail for the ports of eternal peace.

(Continued)

Monthly Sermon.

REV. H. C. MORRISON.

GOD'S PROVIDENTIAL CARE.



Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows."

First. Man was in ignorance of God. It is remarkable that the race should have drifted away into such darkness and loss of knowledge of its Maker. There is marvelous power in sin, and the natural tendency of man is to drift from light to darkness. Even in our enlightened day there is great proneness to backsliding among Christians. One of the most notable things in the history of the Israelites is the fact that notwithstanding God's many manifestations to them they drifted away into forgetfulness of God and fell into gross idolatry. In the early history of the race, man lost the knowledge of God. There was a consciousness of obligation, there was a belief in a superior being; out of this grew many forms of idolatrous worship.

Nature witnessed to the fact of God, creator, but nature could not reveal God. Man knew there was, there must be, an intelligent and all powerful being who brought into existence and set the universe in order, but

they did not know him. Nature could reveal the fact that he existed, but nature could not make him known.

The prophets communed with God, they received inspiration from him, they proclaimed his word, will, and plans for men, but they could not make men understand God. He was seen by the faith far away, as through a glass darkly, but he was shrouded in mystery.

We never could have grasped true conceptions of God but for Christ. The revelation of God was reserved for, and entrusted to Christ. Jesus himself said, "No man knoweth the Father, save the Son, and he to whom the Son will reveal him." "I am the way, the truth and the life," says Jesus, "And no man cometh to the Father but by me." Had Christ not come we never could have prayed "Our Father who art in heaven." The coming of Christ did not change God but did change our view point. It gave us a new and larger comprehension of him.

The Psalmist long ago had written, and the people had often sung, "When I consider the heavens, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, or the son of man that our visitest him." The Psalmist was amazed that so great a Being should consider and actually visit so small a creature as man. The words of Jesus recorded in the text throw a flood of light into his whole realm of revelation and discovery. Great as God is, we find that he is interested in small things. His love and providential care are everywhere. He takes note of the sparrows, not one falls to the ground without his notice.

Let us imagine Christ addressing a multitude of the humble people who heard him gladly. He says to them, "I will tell you something about your Father in heaven. He is far greater than you can comprehend, but he takes wonderful interest in little things. Now take a sparrow for example. Sparrows are very small, they are almost worthless. Two of them can be bought for a farthing—about the tenth of a cent. Well, God takes notice even of sparrows. His care is over them. He is interested in their welfare, he is touched with their wants. When they fly up to roost at night if one of them is missing your Father notices the fact."

With what wonder the people heard these words. Can it be possible that a being great enough to scoop out the ocean bed, pile up those snow-capped mountain-peaks, fling out the heavens and sprinkle the blue dome of the skies with stars, fling from his finger-tips the countless suns, and breathe into them the fire that burns on unquenched through teeming millenniums, is so condescending? We can think of him piling up mountains and building worlds, but it had not occurred to us that he was interested in sparrows. How great is God, and how condescending and compassionate. I should think when Jesus dismissed that congregation they would hurry home to tell their neighbors, their wives and their children of what a very wonderful God Jehovah is, how very kind and considerate of all his creatures. I should think they would look at each other in wide-eyed wonder that from that day forward the little sparrows, picking crumbs on their door steps would become little preachers of God's condescension and fatherly care. It is a fine thing for the sparrows to have so great and good a God looking after them and getting their dinners ready. I understand and reverence more the red berries on the Sumac bush, and the little seeds on the weeds, and the wild grapes in the tops of the trees. It is all God's table arranged and set on purpose for his little birds. I think I understand their songs better, and their twittering. They are twittering out a blessing over their breakfast, and they are singing a song of praise to their God. Maybe this explains why the mules do not tramp upon them, and the car wheels do

not crush them in the streets. It suggests to me the reason why in my boyhood I threw so many tons of rock at birds and missed them. Ah, happy fortune birds, God careth for you.

This is a beautiful lesson from our Lord. It dignifies and makes sacred little things. It is wonderful preaching on divine protection, and that is exactly what Jesus is doing. He is sending forth his disciples, a little group of men—they are without learning, they are without purse or scrip; they are without a missionary board to support them, they are to become witnesses of the deity of Christ, his death and resurrection, and the great work he has wrought for the salvation of men. They are to meet with opposition, with ridicule, with persecution, and the Lord Jesus is strengthening their hearts for the task. He is teaching them not to fear men but to fear God. He knows that he is not only sending them to witness, but he is sending them to death. They are going out to give not only their testimony, but to give their lives, and he says to them—"Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." Then he assures them of the divine presence and protection. He illustrates, as we have seen in the text, with sparrows. He says, "The very hairs of your head are all numbered. Ye are of more value than many sparrows." Why should men fear if they are chosen of God, consecrated to his service, resigned to his will, and committed to the task of enlightening the world with reference to his being, his holiness, his love for sinners, his desire and his power to save the lost. There is no place in all this world where the consecrated Christian has occasion or excuse for any servile fear. Let us commit ourselves to God and abandon fear forever.

But now let's turn our attention to a phase of the subject which we should not forget, to a line of thought suggested that may be of practical value to us. That God so infinitely great should care for and notice sparrows suggests that we too should not forget the small things of life. If the infinite God can give attention to sparrows, ought we not to give attention to small things? Can we afford to ignore them? I think there is great danger that we imagine ourselves too large to attend with care to little things. There is a dignity and sacredness about many things in life we are likely to believe are too small to attract our attention. Nothing is small where right and wrong are involved.

But turning back to the text, let us conclude with the main and precious thought of God's providential care. Let us comfort our hearts that his eye watches over us; that we are in the hollow of the hand of his gracious providence; that he careth for us; that none of us are so small that we do not attract his attention, and his merciful guidance and protection. It is our Lord who said that he notes the sparrow, that he numbers the hairs of our head; *we are not to fear*. We are to obey, we are to trust, we are to serve, but we are to sing and rejoice in the consciousness of our security in the protection of the great God who built the Universe, and who notes the fall of a sparrow.

A Question.

Are you interested in Foreign Missions? Do you want to get others interested? Do you want your Sunday school class or Mission Band of Missionary Society to read about Missions from the standpoint of Holiness? Use some of your tithe money and send in some 50 cent subscriptions to THE HERALD and let your friends get Dr. Ridout's weekly travel talks and sketches from China, Japan, Korea, India, etc.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

TWO WEEKS OFF.

MRS. H. C. MORRISON.



It was our privilege to attend the great Indian Spring camp meeting which closed last Sunday evening. I had not been at this gathering of devout people for some years, and it was a real treat to mingle and meet with friends of other days. One of the great pleasures that comes to me at such a gathering, is the meeting of friends who read THE HERALD, for I feel that I am meeting members of my own family who have followed me through the years in my articles, and also feel that I have their love and sympathy in the work that has been committed to my hands.

And I must not forget the many nieces and nephews that I met. It was a great joy when they came up to me and made themselves known, and told me they belonged to our circle and enjoyed reading the Children's Page. These children seem like blood kin to me and they have a very warm place in my heart. My prayer is that each one of them may make good men and women and at last make an unbroken circle around the feet of our Lord and Master.

The camp meeting was one of unusual blessing to me, and it seemed the people were more ready to come to the altar and seek the Lord than at most any camp I ever saw. Why not? If one needs the Lord for anything, why not humble one's self and bow at the altar of prayer for a refreshing. God delights to have his children come to him in humble prayer, and it is always good for the soul to tarry at the mercy seat, be it in private or public. There is more danger in Satan defeating us in not going to the altar than there is in making a mistake by bowing at the altar when we feel the need of drawing nigh unto the Lord; and remember, friends, that the only place where we cannot fall, is at the mercy seat in humble prayer.

Rev. Joseph H. Smith, Rev. C. H. Babcock, and Dr. Morrison were the preachers this year, while Brother Sewell directed the singing and music. An orchestra of splendid music was furnished by some young people who were very faithful at the instruments, always on time, and stayed until their services were no longer required.

The long altars were filled at each service, and shouts of burdened hearts made free by the power of Christ resounded through the air day and night. It sounded like the olden days of power and victory. The young, the old, the middle-aged, preacher and laymen, all knelt around the altar seeking to know the Lord in his fulness, and to have the tangled skeins of their problems unravelled, and victory was their reward.

Brother Burden, the president, is a man of striking personality and by his gentle manners and genial smile makes every one glad that they came to Indian Spring. May the Lord spare him long to this great work and other interests committed to his care. Space forbids mentioning others who were instant in season and out of season, but God knows his faithful ones and will not fail to reward them.

Indian Spring Camp is a great place for spiritual regirding. Let every one make their plans to attend next year who are within reach of it. Our journey of about 1,100 miles was safe and without a single puncture going or coming. But we were glad when we struck dear old Louisville, where we found much work awaiting us, but also pleasant environments where we always feel more at home than anywhere else on the globe. Thank God for the privilege of attending dear old Indian Spring Camp Meeting.

Increase the usefulness of THE HERALD by sending us a large list of subscribers.

A "Harp" With Many Melodious Strains.

REV. A. W. ORWIG.

A number of years ago a preacher, whom I highly esteem, said he did not "see why some men *harp* so much on the second coming of Christ." Perhaps they did it less than he thought, or possibly he was not particularly interested in the subject nor very familiar with it. When one sees its great significance, and how often it is mentioned in the Word of God, he will certainly preach on it more or less frequently, or on one of its numerous aspects. Very many persons do not know that there are more than three hundred references on the subject in the New Testament alone.

Many stupendous occurrences or events are *connected* with the return of Jesus Christ. Among these are the manner, object and prophetic signs of his coming; also its relation to the church, the Jews as a separate people, and to the nations. The anti-christ and Satan will figure conspicuously for a time. The rapturous ascent of God's real children to meet and greet Jesus "in the air" will be a wonderful and brilliant event. The blissful millennium and the "great tribulation" will follow Christ's coming. All these and various other startling things have a bearing on the same. Surely here is ample and diversified material for profound study and almost endless Scriptural proclamation with voice and pen.

The Word of God constitutes a "*harp*" of many melodious strains to those who *listen in* to catch them. O Lord, adapt our spiritual ears more fully to the music of the Holy Spirit's harp! A very *few* of the strains are: "I will come again," "Hold fast till I come," "Occupy till I come," "At his coming," "Love his appearing," "Looking" for his "appearing," "Waiting for Christ." Angels declared that he would *come* as he *went*, bodily and visibly. "Behold, I come quickly." "Even so, come, Lord Jesus."

Christ will come first "in the air" for his saints (1 Thess. 4:15-17), and some time afterward *with* them to end the tribulation (Jude 14; Rev. 1:7; Zech. 14:4, 5, 9), and introduce the glorious millennium on the earth of one thousand years (Rev. 20:4, 6). Then will follow the great "white throne" judgment (Rev. 20:11-14), which facts prove that what is usually termed the second coming of Christ will be pre-millennial.

Omitting various intervening facts, permit me to urge that we do not *minimize* the majestic doctrine of the Lord's return, whether the return be remote or imminent. And when some one preaches or writes on the subject, or on *related events*, even less frequently and ardently than some inspired writers did, let us not characterize it lightly or unworthily. Instead let us pray that we may see its vastness and glory as never heretofore, and praise God that when Jesus "shall appear we shall be like him, for we shall see him as he is." Hallelujah!

An Opportune Book.

"What is the True Church" is the title of a book by Rev. Arthur C. Zepp, and is a most opportune book for the times. He treats it under the heads:

Without it is no Salvation.

Where is it found?

Who compose it?

What are its characteristics?

In these days of apostasy it is time we were coming to recognize anew, what the true Church of God is, and endeavor to swing back to the Church as it was started in the early days of Christianity. This book will feed your soul, stimulate deeper depths of spiritual living and fill you with surprising revelations of the "One True Church Christ is Building." Order of Modern Theses Co., 1410 N. LaSalle St., Chicago, Ill. Contains 164 pages, Ranger cover, prepaid, \$1.00.

MRS. H. C. MORRISON.

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

I am just home from the great Indian Spring, Camp Meeting where I met many of our boys and girls and a host of the readers of *The Herald*. I am expecting to hear from the boys and girls I had the pleasure of meeting at the camp meeting, so do not disappoint me. Tell the other cousins what a great camp we had and invite them to be present next summer.

I had a wonderful time with the dear people gathered there. It was refreshing to find so many who read *The Herald* and tell us they enjoy it. A couple tented near us who got acquainted through *The Herald* and have had several years of happy married life. I suppose they will always have a kindly feeling for *The Herald* and "Aunt Bettie" who brought them together through the Children's Page. For it was through a letter she had written to the Children's Page that the man read of her and decided she would make him a good wife, and he went after her and succeeded in making her believe he would make her a good husband.

Many of you are in school and I hope you will apply yourselves and pass your grades and become useful and happy citizens later on. I am very anxious that all of my boys and girls make good men and women and make the world better for having lived in it.

Good by, for this week. More next time.
Lovingly,
Aunt Bettie.

Dear Aunt Bettie: Will you let a Mississippi girl join your happy band of boys and girls? I enjoy reading the letters on page ten. I live on a farm and like farm life fine. I am five feet, two inches tall, have dark blue eyes, dark brown hair (bobbed) and fair complexion. My age is between fifteen and eighteen. All those who guess my age I will send my picture. Well, as this is my first time to write I will go, hoping to receive lots of letters. I will answer all letters received.
Flora Belle Dollar.
Rt. 1., Collinsville, Miss.

Dear Aunt Bettie: Here comes a Mississippi girl who would like to join your happy band. I am a little girl with blue eyes, and brown hair, (bobbed), about four feet, seven inches tall, and weigh 116 pounds. I live on a farm and like it fine. My age is between fifteen and eighteen. Whoever guesses it I will send my photo. Listen, boys and girls, let your letters fly to a Mississippi girl. I will answer all I receive.
Louise Roebuck.
Rt. 1, Collinsville, Miss.

Dear Aunt Bettie: Isn't there room for one more? I would like very much to join your happy band of boys and girls. I am thirteen years old. I am in the seventh grade at school. My teacher is Miss Leotta Anderson. I like her fine. I go to Sunday school every Sunday I can. Oscar Coldiron, I guess your middle name to be Raymond. I hope I am right. Who can guess my name? It begins with M and ends in E, and has seven letters in it. Who has my birthday, Nov. 7? As this is my first letter I hope to see it in print. I hope W. B. has company.
M. Mae Martin.
Little York, Ill

Dear Aunt Bettie: I am knocking at your door for admittance. May I come in? I can't imagine what is the matter with Idaho. It has been a long time since I have seen a letter from her boys and girls in *The Herald*. We do not take *The Herald* but grandpa and mother do and I always read their paper. I enjoy reading page ten; also enjoyed reading "The Mills of the Gods," by Rev. C. F. Wimberly. I consider it a story worth reading. I wish we could have more stories like it, where the heroes and heroines were fine Christian young people. My parents are trying to raise me to be a Christian girl and I hope I shall come up to the standard they have set for me. This summer I am going with our minister,

Rev. Nella B. Naly, to one of her churches where I will play the piano while she conducts a Daily Vacation Bible School in the morning and a revival in the evening. I want to help her as much as possible. We will be there two weeks. I attend Sunday school every Sunday. It has been several years since I missed Sunday school. I have a class of beginners and am very proud of them.

I am fourteen years old and will be a Sophomore the coming school year. I have a Maggini violin 265 years old. I am very proud of it and am just beginning to take violin lessons. I make hand painted pillow covers to sell, price \$1.00 to \$3.75 a piece. You cousins will think I am taking more than my share of room, so if Mr. W. B. will only continue to turn hand-springs on the lawn till this is printed, I will give the rest of you some space. I have started being a *Herald* cousin.
Rachel B. Yakley.
Hope, Idaho.

Dear Aunt Bettie: Will you please move over and let me sit down. This is my second letter to *The Herald*, but mother said that she didn't think that you got the letter or you would have printed it. Mrs. Farley, I sure did enjoy your letter. My mother takes *The Herald* and I enjoy reading it, especially page ten. I am so glad to know that most of you cousins are Christians. I am not, but pray that I may be one of you some day.
Wilma M. G. Farland.
Farland, Okla.

Dear Aunt Bettie: Will you let a West Texas girl join your happy band of boys and girls? I have been a silent reader for quite a while as mother has taken *The Herald* for a year. I am five feet, two inches tall, have Chestnut Brown curly hair and blue eyes. I go to Oklahoma Lane School; was promoted to the seventh grade. Allan R. McAllister, I guess your middle name to be Royham. Mary I. Slapp, I guess yours to be Inez. Am I right? If so, remember your promises. Who can guess my middle name? It has six letters, beginning with L and ending with E. The one that guesses I will correspond with you. As this is my first letter and Mr. W. B. is out car riding, will close, hoping to see this in print.
Eula L. Dasher.
Farwell, Texas.

Dear Aunt Bettie: We take *The Herald* and I sure do enjoy reading page ten. The entire paper is good. I have light hair, blue eyes and fair complexion. I'm four feet and six inches short and weigh eighty pounds. I belong to the M. E. Church and enjoy the sermons our pastor, Bro. Bailey, delivers from time to time. I attend League every Sunday night and Sunday school every Sunday that there is not a singing or decoration. My birthday is August 4th. If I have a twin please write to me and I will answer. I hope that if Mr. W. B. tries to eat this letter it will make him sick and he will vomit it up in time for it to be washed and printed.
Geneva Murphree.
Trade, Ala.

Dear Aunt Bettie: I would like to have a little chat with you all. This is my first time to visit the page and I hope to see it in print. I go to school and like it fine. I will be in the fifth grade next year. I am twelve years old. I go to Sunday school and church and like to go. My teacher is Mrs. Hearne; she is a good one. We had a program Mother's Day and for the time we put on it we did well. My mother is living but my father died when I was seven years old. I have three brothers and no sister. I live in sight of my grandpa Hightower and he has been a father to me. I am very fond of music and expect some day to study it. I have a good voice for singing and can sing very well, folks say. I love to read good books and good, true stories interest me. I read *The Herald* whenever I can. I am not taking it but a friend gives it to me sometimes. I like page

ten. My birthday is Oct. 29. I will be thirteen. Have I a twin? If so, please let me hear from you. All you who care to write me do so. I love to get letters. I will answer all I can. I trust Mr. W. B. is fishing when this gets there and will let my letter be printed as this is my first visit. All of you be good and drop me a line.
Aura Mae Hightower.
Chatham, La.

Dear Aunt Bettie: It has been the longest time since I have seen you all. But here I am again. I have rather fair complexion, brown hair (bobbed), brown eyes; am twelve years old and in the seventh grade, and I am ashamed to tell you all my weight. If Aunt Bettie prints 185, there isn't a mistake in the print. Do any of you have my birthday, June 17? If so, write me. Here are a few Bible questions. How long did it take God to create this world? Did Judas partake of the sacrament before he went out to betray Christ? Were the disciples saved before the day of Pentecost? Every one write me and I will answer every letter.
Mary Rinson.
Liberty, W. Va.

Dear Aunt Bettie: Here comes another Virginia girl to join your ring of boys and girls. This is my first letter to *The Herald*. Father takes *The Herald* and I am always the first to read page ten. I am eight years of age and am in the fourth grade. I have light brown hair, blue eyes, and fair complexion. I weigh 50 pounds. Glendon L. Majors, I guess your middle name to be Lorene. Oscar R. Coldiron, I guess your middle name to be Raymond. Ora M. Allen, I guess your middle name to be Mae. Who can guess my middle name? It begins with A and ends with A and has six letters in it. My birthday is Feb. 17. Have I a twin?
Cathryn A. Booze.
Springford, Va.

Dear Aunt Bettie: As my first and second letters were printed I thought I would try the third. I have brown hair (curly), blue eyes and fair complexion. I am eleven years of age and am in the seventh grade. I weigh 72½ pounds. I have just finished reading two good books, "Pilgrim's Progress" and Elsie Dinsmore. I go to Sunday school every Sunday I can. I hope the Virginia boys and girls will wake up. Orvie M. Tucker, I guess your name to be Mabel. James T. Mitchell, I guess your name to be Thomas. Who can guess my middle name? It begins with G and ends with E, and has eight letters in it. I live on a farm and I have for pets six little ducks and some kitty cats. I am a member of the M. E. Church. My birthday is March 1.
Thelma G. Booze.
Springwood, Va.

Dear Aunt Bettie: As this is my first letter to *The Herald* I hope to see it in print. I am fourteen years old and will be in the eleventh grade next year. I have brown hair, blue eyes, and a fair complexion. I like to read *The Herald*. I belong to the Pilgrim Holiness Church. Dewey Moore, I guess your middle name to be George. If I guessed it remember your promise. The one who guesses my first name I will write to them. It starts with O and ends with L, and it has four letters in it. Some of you cousins please write to me.
O. Quinn.
Carmen, Okla.

Dear Aunt Bettie: As it has been some time since I wrote to *The Herald* thought I'd try my luck again. I expect most of the cousins have forgotten me. I have blue eyes, brown bobbed hair, wear glasses, have light complexion and was nineteen years old June 21st. Have I a twin? I am glad to see so many of the cousins are Christians. I am trying to do as the Lord would have me do. I know the old devil gets after a person but as long as he is after me he hasn't got me. My greatest desire is to be a willing worker and a soul winner for Jesus Christ. I want all who read this to pray for me that I may live so the world will know I am the Lord's and he is mine. I have a Sunday school class of little boys and



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A NOTE TO METHODISTS.

If you want to be versed on what is happening in Methodism send for Dr. Ridout's book, "The Methodist Crisis, or The Fight for Orthodoxy." Price 15. Read about one of the greatest battles ever fought on the floors of an Annual Conference.

girls from the ages of nine to twelve, and I want to teach them right so when they grow up they will be soul winners for Jesus. My father is a local preacher. I'd be glad to correspond with some boy or girl about my age. Boys, don't be so backward and let the girls get ahead of you. Cousins, write to me and all send pictures of yourself that can as I'd like to make a cousins' album.

Mattie Lee Baker.
Rt. 1, Box 21, Gay, W. Va.

Dear Aunt Bettie: I want to say a word to the children who read *The Herald* about the enemy who wants to creep into our beloved country. The men and women who love our nation and know the evil that strong drink would bring suffering to so many people if it gets a hold here in our United States, and I want all of you to think about this fight of good against evil that is going on and be ready to help in any way by a word, or when you are old enough to vote, to help the good work of keeping our land for prohibition. I am glad so many of you are Christians and love God and love one another and trying to live right lives. With love from
Mary Hudson.
Canton, Ill.

Dear Aunt Bettie: I haven't seen a letter from Mississippi in ages, so I thought I would write to let you know we are not asleep. I am a girl thirteen years of age, have dark brown hair, blue eyes, and fair complexion. I go to school and am in the eighth grade. I also take piano lessons. I got my certificate in elementary music last year. Who can guess my middle name? It begins with W and ends with N. The one who guesses please write to me as we do not take *The Herald*. I will send the one who guesses it my picture. Will answer all letters I receive. Do I hear Mr. W. B.?
Addie W. Gerald.
Smithdale, Miss.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? This is my first letter to The Herald. I like to read page ten. I go to the Free Methodist Sunday school. My mother is secretary of the Sunday school. My Sunday school teacher is Mrs. Cooksey. I like her. I go to Sunday school every Sunday. I am promoted from the fourth to the fifth grade. If any one can guess my first name I will send them my picture. It begins with L and ends with A, and has six letters. I am ten years old. I have blond hair. I have one brother. My birthday is October 10. Have I a twin? If so write and I will answer. I got a pair of little wooden shoes for bringing my friend Lucille Dawson three Sundays. I would like to have your pictures. How I like to write to page ten. Bertha McCulley, I guess your middle name to be Fae. If so remember your promise. I hope Mr. W. B. doesn't get my first letter.

Maurine Cross.
3632 Bond Ave. E. St. Louis, Ill.

FALLEN ASLEEP

CHASE.

The Rev. Wm. R. Chase was born in Sparta, Ohio, August 26, 1857 and took his departure for the "Glorious World" July 26, 1928, at the age of 70 years and 11 months.

He was a son of Wm. and Betsy Blinn Chase who were numbered among the best citizens of Morrow County. He graduated from DePauw University and was united in marriage with Mary Elizabeth Rumbarger in June, 1889. To this union was born in January, 1891, a daughter, Corinna, at whose birth the mother died. In 1894 Brother Chase was united in marriage with Martha Pickering of Gambler, Ohio, where he had just closed a very successful pastorate for five years. After serving another five year pastorate at Edison, Ohio, he was transferred to the Gulf Conference, appointed pastor of the St. Charles Avenue M. E. Church at New Orleans, and Presiding Elder of the District. A short time after arriving at New Orleans, Mrs. Chase contracted typhoid fever and passed to her reward, thus leaving Mr. Chase a second time companionless and lonely. He did a great work in organizing and building churches in Mississippi, Louisiana, and Texas.

In 1904 he was sent a delegate from the Gulf Conference to the General Conference which was held in Los Angeles, Calif. He made an address on the "Race Problem" at that conference which received highest commendation from Dr. Buckley, and other leaders of the church. At the close of his sixth year on the District, he returned to Columbus where he served in Mission work for two years, after which, he returned to the North-East Ohio Conference and was stationed at Creston for three years and at Bethesda for three years, and closed his active ministry at South Bellaire; retiring because of ill health in 1922.

In 1898 Brother Chase visited the Holy Land. In 1914 he sailed around the world. He traveled quite extensively through the states and several islands of the seas. He was a great lover of Astronomy and revelled in the study of the stars.

He will be remembered longest by those who knew him best by his deep piety, cheerfulness, and knowledge of the Bible. He not only knew his Bible, but believed and lived it.

He was soundly converted and later, while pastor at Gambler attended Camp Sychar received light on the Bible teaching on the subject of entire sanctification; returned to his study and refused to eat and sleep until the work was completed in his soul. From that day to the close he had been as faithful in presenting the Bible doctrine of Holiness as the needle to the pole, and every charge that he served was blessed with real revivals.

For many years Camp Sychar has been to him one of the dearest spots on earth. He was a member of the Association for several years and would have been to the close of his life had he not moved from the state which severed his membership according to the Constitution. For several years he was an official reporter for the papers of the city, The Witness,

The Pentecostal Herald and other religious papers. No camp ever had a more efficient reporter or better friend.

As a real token of his love for the Bible and appreciation of the work being done by Camp Sychar in sending a "Full Gospel" to the ends of the earth he gave \$1,000 to help carry on the work of the camp. His work on earth is finished. Eternity alone will reveal the results of his influence upon his and future generations. He was a mighty man in prayer and spent more hours praying during each twenty-four hours than any other man that I have known.

On the way home from a tent meeting on the 25th of July he was taken ill of heart trouble, suffered greatly through the night. In the early morning he became quiet and peaceful and slipped away to his Heavenly rest. His body was laid to rest in the cemetery near the daughter's home.

Roy Appleton, Corinna his daughter, and James and Virginia, his grand-children are the immediate friends to mourn the loss. May the dear Lord who so wonderfully saved and kept the father save and keep these who remain that one day the family may be an unbroken one around our Father's throne in Heaven.

GIBSON.

John F. Gibson, a well-known member of Old Orchard's summer colony for many years, died on July 4, at the age of 55 years, in Webber Hospital, Biddeford, Maine, where he had gone for treatment. Born in Amesbury, Mass., on May 15, 1873, the son of William and Mary Gibson, he continued to hold his residence there during the major part of his life. Besides his wife, Mrs. Boris Gibson, of No. 20 Fifteenth Street, Old Orchard, Maine, he leaves three brothers: James H., of Amesbury, Mass.; William H., of Andover, and George C., of Dorchester, Mass.; also a sister, Miss Susie Gibson, of Bradford, Mass., and a host of friends everywhere who remember him as a faithful and happy Christian.

Converted in early youth, John Gibson was safeguarded from many of the snares and pitfalls that are laid for unwary feet. Sometime after his conversion in Amesbury he was sanctified wholly in his own room and continued to use his voice for God in singing his love to men, in halls, in missions, churches, tent and camp meetings, as well as in open air meetings, with good success. About the year 1900, he attended the services of the Christian Advent Church in Haverhill, Mass., where the Rev. John W. Goodwin, (now a General Superintendent in the Church of the Nazarene) was pastor, and became his song leader and soloist. After Dr. Goodwin left Haverhill, Brother Gibson attended the Holiness Mission in that city which was in charge of Isaac Hanson (now of sainted memory) and which work later developed into one of the early Pentecostal churches of New England, and now known as a Church of the Nazarene. He was a lively and efficient singer for many years, and loved that line of gospel work so much that he really was spoiled for anything else. He and his companion had spent several summers in their cottage where they operated a dining hall in Old Orchard, and had recently gone there to open the place for the tourist trade when he was stricken and removed to the hospital. He was anticipating the soon coming of Dr. Goodwin and other old-time friends to the State Camp Meeting when "the last clear call" came, and he passed on to his reward before the meeting opened. A preliminary service was held in Biddeford for the friends living in Old Orchard and vicinity, Rev. C. P. Lampher, of Portland, and others assisting. On July 6 the final service was conducted in the home of his brother, James, in Amesbury, Mass., by Rev. F. W. Domina, of Haverhill, together with other ministers, the writer of this sketch rendering several appropriate solos. Interment was made in the family lot, not far from the grave of the poet Whittier, as we sang, "I will meet you in the morning, just inside the Eastern Gate over there."

Rev. Arthur F. Ingler.
North Attleboro, Mass.

REQUESTS FOR PRAYER.

Pray for a boy who is undergoing strong temptation, that he may be delivered out of the hands of wicked men.

Pray for a young woman to be healed of rheumatism.

Pray for the conversion of a long time reader of The Herald.

Pray for a daughter who has undergone a serious operation, that she may not have to undergo another.

Mrs. J. W.: "Please to pray for the healing of my brother who has been sick for a year with a complication of diseases."

Pray for Rev. C. A. Peters and family, who have been sick.

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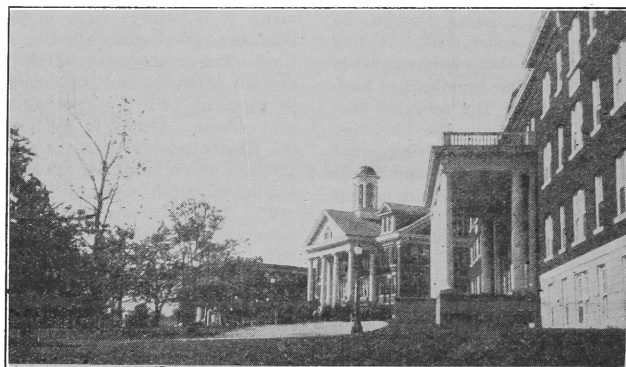
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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson XII.—September 16.

Subject.—Paul writes to his Friends in Corinth. 1 Cor. Chap. 1 to 4.

Golden Text.—Behold, how good and how pleasant it is for brethren to dwell together in unity. Psalm 133:1.

Time.—About A. D. 57.

Place.—Ephesus.

Introduction.—The church at Corinth was made up of Gentiles saved from idolatry. They had been pagans whose religion had almost obliterated moral distinctions. Living on a very low plane before their conversion it was necessary for them to be instructed in the way of Christian living and service. Unfortunately, Paul's stay at Corinth was not long enough to get these new converts established so as to resist the temptations of their environments and to escape the designing teachers who crept in after Paul's departure.

Paul went from Corinth to Jerusalem, stopping awhile at Ephesus and Caesarea; then returning to Antioch he traveled among the churches in Asia Minor and reaching Ephesus he remained there some time. It was while in Ephesus that reports came to Paul that designing enemies had been in Corinth sowing the seeds of discord, and as a result, the Christian community had become disorganized and all sorts of evil had crept in. It was to correct this sad condition that messengers were sent to Corinth carrying Paul's first epistle to that church.

Paul declares in unmistakable terms that he is an apostle of Jesus Christ by divine appointment. Paul addresses the church at Corinth and speaks of them being sanctified in Christ Jesus and called to be saints, but he wishes it understood that his message was intended for Christians everywhere. He lovingly commends them for their faith and patience, and is confident that the Lord Jesus will keep them to the end and present them blameless before God. He wished to reprove them, but before doing so he commended them for their virtues and graces.

Comments on the Lesson.

10. By the name of the Lord Jesus Christ. Paul pleads for nothing in his own behalf, but in the name of Jesus. Speak the same thing. . . . no divisions among you. . . . perfectly joined together. You will notice the threefold exhortation to unity of heart and mind. There will always be differences of opinion, but such may be borne by allowing the spirit of love to rule and thus avoid any unkind criticism and harsh judgment.

11. The house of Chloe. Nothing is known of Chloe, but whoever he may have been there were contentions and bickerings among his household.

12. I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. It is apparent that the church had become divided, each of the above having his following.

13. Is Christ divided? Paul appeals to the name of Christ, whose unity all admitted. Was Paul crucified? The crucified One was the Head of the church, and Paul and others were only servants.

1 Cor. 3:5-11.

5. Who then is Paul. . . . Apollos, but ministers.—Having shown the unreasonableness of the factions, Paul

attributes the condition to carnality, which is the source of envy and strife. The above were only servants to the church and not the objects of worship.

6. God giveth the increase. Their loyalty should go to God who is the author of the church, and not to those who sowed or watered the seed. The functions of the servants are different, but equally important. We are laborers together with God, he furnishing the foundation and his servants building thereon.

11. For other foundation can no man lay than that is laid, which is Christ Jesus. Since Christ is the foundation of the Christian Church let there be unity and harmony among his followers. The great truth of this statement is that we are merely the servants of the church, each contributing something of value, but all must center in Christ, and Christ leads all into God.

1 Cor. 3:21-23.

21. Therefore let no man glory in men. It is vain to glory in the human, but our glorying must be in the Lord. The greatest men in the church are but servants, and we should look to them as such, and not as rulers over others. Christ is the Head of the Church, and we are the channels through which he works out his plans for the salvation of the world.

22. Things present, or things to come; all are yours. In Christ we have all that is needed for this life and that which is to come.

23. Ye are Christ's; and Christ is God's. This is a truth too deep for the finite mind to fathom. It links us on to the Infinite through the Son of God who loved us and gave himself for us. What a wonderful privilege it is to belong to Christ, the all-powerful One! Reader, let us stir up the gift of faith that is within us, lay hold of the almighty Christ who is able to save to the uttermost all who come unto God by him. Linked on to the Eternal, who can withstand us!

"The Church's one foundation

Is Jesus Christ her Lord;

She is his new creation

By water and the word:

From heaven he came and sought her

To be his holy bride;

With his own blood he bought her,

And for her life he died."

EVANGELISTIC AND PERSONAL.

Bish R. Shaw has some open dates after September 2 which he will be glad to give to any one desiring his assistance in revival work. Address him, 1345 Nurdyke Ave., Indianapolis, Ind.

Rev. W. B. Moore and Wayne Lamb recently held a tent meeting in Campbellsville, Ky., in which twenty-five were converted and eight sanctified. Four family altars were erected and four united with the church.

Rev. W. E. Lamp has been having some good tent meetings under the auspices of The Evangelical Methodist League. He held a meeting in Billet, Ill., resulting in 58 conversions and eight sanctifications. A number united with the church with others to follow. Brother Lamp is a most zealous

worker and always sees souls brought into the kingdom under his ministry. His meeting at Sailor Springs resulted in 17 conversions and 7 sanctifications, with three additions to the church. At Cisne, Ill., there were 26 conversions and 6 cleansed from all sin, and four additions to the church.

M. R. Gallaher is making up his slate for fall and winter and will be glad to communicate with those desiring either a union, church, or community meeting. Can furnish singer if desired. Address him, 210 S. 14th St., Salem, Ore.

Evangelist A. L. Whitcomb will hold a meeting in the City Rescue Mission, Binghamton, N. Y., September 23 to October 7. Let those interested bear the date in mind and attend if possible.

The Dorchester County Holiness Association held its annual tent meeting in the grove at Hurlock, Md., August 26 to September 9. Rev. J. L. Glascock and Rev. Otto Davidson had charge of the services.

Rev. Albert Walters, of Centerville, Pa., is highly recommended by Rev. C. W. Butler who has known him for some time, as an approved evangelist. Let those needing evangelistic help give him a call. He is a converted Catholic, after having lived in that faith for 26 years.

Rev. I. B. Manly recently conducted a splendid revival in Beaumont, Tex., in which many were saved and sanctified. There were seekers at the altar running into the hundreds. Brother Manly is an earnest preacher and will stir your community if you give him a call.

Mrs. B. C. Richardson desires to associate herself with some reliable evangelistic party as singer and helper. She is highly recommended by her pastor, Rev. M. A. Souers, of Alton, Ill. She is a good singer, an excellent speaker and has a winning personality and a vital religious experience. Address her 524 E. 7th St., Alton, Ill.

The National Christian Welfare Union, 310 N. 60th St., Omaha, Neb., needs a dozen men to establish Minerva Cottages in a dozen cities of the middle west. Address Rev. C. E. Brown, 310 N. 60th St., Omaha, Neb.

Dr. T. M. Hofmeister and Dr. Gerald B. Winrod, both Baptists, were speakers at the Christian Missionary Alliance Convention recently held at Beulah Beach, Ohio.

Mr. J. A. Brown, Cedar Bluff, Va., has boys age 7, 9 and 12 that he would like any one who has clothing that would fit them to send it to him. Brother Brown is a hard working man, but reverses have caused him to make this request.

NOTICE!

In a recent issue of The Herald in speaking of a church being closed against a temperance meeting the place was given Charleston, N. C., when it should have been Charleston, W. Va., in the M. E. Church, South, of which Rev. A. J. Gearheard is pastor.



BOOKS BY DR. C. F. WIMBERLY.

Here is a list of one of our most voluminous writers, and an author whose books are read all over America, and the English speaking world.

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Burke Culpepper, General Evangelist, says: I have just read your very winsome book, "Heart Talks," and my heart burned within me as I walked with you through its delightful pages. No one can read it and not feel closer drawn to the Christ whom you so beautifully lifted up. I believe that any evangelist or pastor who will read your series of sermons will be a better man and a better preacher. I most heartily commend it, and wish for it a great sale. It is worth while.

Dr. R. L. Russell, Pastor Druid Hills Church, Atlanta, says:

I find your book, "Heart Talks" to be original, inspiring and invigorating and I hope the book may have a wide circulation. Arthur J. Moore, Pastor of the great First Methodist Church, Birmingham, Ala., writes:

I have carefully read your "Heart Talks." It is positively refreshing to read after one who knows what he believes and says it with such earnestness. These written messages ought to help many a pilgrim in the long journey of life. Blessings on you.
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AT THE FOOT OF THE HILL.

Ada Clark.

It was a Sabbath morning early in autumn. I stood at my window and looked out upon a world clothed in wondrous beauty, the expression of God's love and power. The sky was immaculate, save for a few fleecy clouds of purest white, that served only to enhance the glory of the serene blue that lay behind them. In the nearby treetops the birds were chanting a sweet melody of farewell to the departed summer. Little children played in merriment and their ringing laughter was even more musical than the song of the birds. The garden flowers, in an array of variegated colors, lent a dreamy fragrance to the soft autumn breezes. All Nature seemed to invite me to wander out into a veritable Eden. But no. I stood there lonely, disconsolate and discouraged. Darkness had enveloped my life for a time, not because of any great grief or care, but all who are human know that humanity has its dark days. This was mine. The song of the birds, the laughter of the children, and even the fragrance of the flowers seemed to mock me.

Soon I saw men and women, boys and girls, now singly and now in groups, go down the street. The bells from the church towers rang out their invitations to worship, but I did not move from my place. Then I closed my eyes in silent prayer.

A moment later a pedestrian stopped directly in front of my window in response to a signal from the driver of a large touring car. The inquiry of the driver was indistinct, but the answer came in clearest tones, "The road you should take is the highway down at the foot of the hill."

The words sank deeply into my mind. A moment before I had prayed, "Lord, show me the way." In an unexpected manner God had sent his message to me. I knew that the highway crossed the foot of the hill only a few rods away, but it did not stop there, for out over broad plains and across flowing rivers it stretched to the destinations of many travellers.

"Yes," thought I, "and life's highway may sometimes be found at the foot of the hill, but from there God beckons us on and on through sun-

shine and shadows to our final haven of rest and peace."

That morning God had spoken to me in the glorious beauty of nature, but I had failed to hear his voice. My heart was not in tune with his purpose. To the brief prayer of faith I received the answer, "The road you should take is the highway down at the foot of the hill." And from the foot of the hill I found joy and consolation as I looked ahead.

STORIES OF EVANGELISM.

Mrs. Julia A. Shelhamer.

If some people could read today the death notices that will appear in the paper sixty days from now they would prepare for eternity at once. It is likely that many who read these lines will have 1928 carved on their tombstone.

God was blessing the writer's humble efforts in a recent revival in the West. A lovely bunch of young converts was added to the church for which we give God the glory.

In the audience sat an eighty-year old lady—I know not how many nights. She was lonely and needed the comfort of Jesus, but she shook her head as the dear workers invited her to the altar of prayer. She would be a Christian but "not tonight."

After the writer had gone to her next campaign, she received a letter from a convert saying that the Lord was wonderfully blessing them there—that the pastor had organized a Christian workers' band which met once a week and gave half their time to Bible study and half to preaching sermonettes. This was in order to train the converts—old and young—to work for Christ. Then they all went onto the street for a rousing testimony meeting, and the most timid ones were learning to launch out in testimony and song. Praise the Lord.

But the letter ended with a newspaper item containing the account of the suicide of the old lady who refused Christ in our meetings. She had lost her husband. She lived alone and without Jesus. She entered her dark cellar one morning before five o'clock, tied a rope to the rafter and to her dear old wrinkled neck that in her young days was beautiful and smooth, and throwing herself off the chair upon which she had climbed, dashed into eternity an unsaved soul. O that we could make people feel the truth of the statement, "Now is the day of salvation."

A SUNSET PRAYER.

The evening sky of lurid hue
Is glowing in the west.
The sun is passing now from view,
The birds have gone to rest.

Adown the stream, beyond the hill,
With nightfall soon to be,
I see God's token, feel the thrill
Of His great majesty.

I pray: "O God, regard me here,
Look down from vaulted skies,
In condescension draw near,
Protect when foes arise."

"O make my life, love and all
For thee henceforth to be
Incessant as this waterfall—
Or as eternity!"

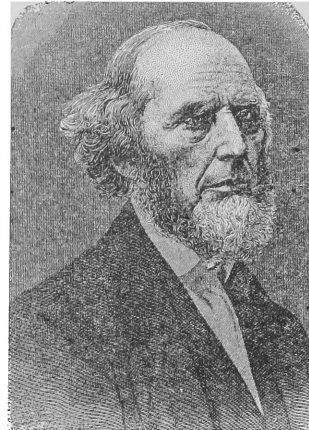
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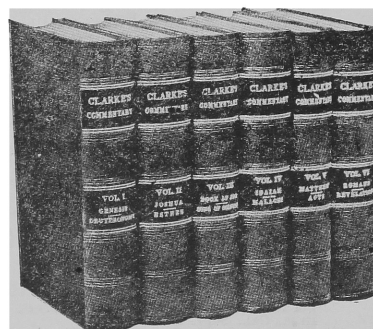
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Oklahoma City, Okla., Nov. 28-Dec. 16.

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Sec., Thomas, Okla.

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Ky., Andrew Johnson, D.D., Wilmore, Ky.,
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Mrs. J. B. Camden, 603 College Avenue,
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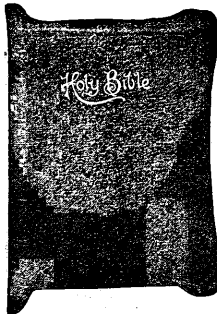
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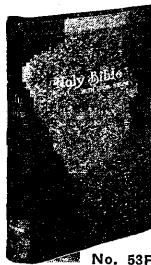
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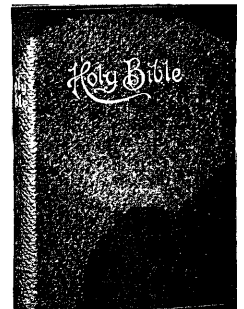
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SALT AND LIGHT.

By The Editor.

IT was in his famous Sermon on the Mount that Jesus said to his disciples, "Ye are the salt of the earth." . . . "Ye are the light of the world." He further exhorts them to let their lights so shine that men will see their good works and glorify their Father which is in heaven. More far-reaching, penetrating thought could not be compressed into so few words as these spoken by our Lord.

Salt is the great saving element in nature. Without salt the material world would decay; the very ocean would stagnate and breathe miasma and broadcast death. Salt penetrates, expurgates corruption, preserves, heals, saves that with which it comes in contact from decay. Jesus is teaching us that his disciples have in them a peculiar, far-reaching moral force and spiritual power; that their lives, actions, words, ideals, influence, love, forgiveness, holy courage and consecration to the uplift, protection and salvation of their fellowbeings is to the world like penetrating, saving salt. It is difficult to imagine what kind of world we would have if there were no Christians in it. We have not forgotten that once in the past history of the race a wicked city could have been saved if only ten devout souls could have been found in its population.

Christ's figure of light is most fortunate and suggestive. Light moves with marvelous rapidity; it dispels darkness; it destroys germs. It prevents disease, it nurtures health, it produces life. There can be no growth of trees and grass and flowers without light. Light, with its warmth swells the buds, opens the flower, produces colors and ripens the fruit. Light is the life of the physical world. Without it all living things would be swallowed up and perish in darkness. Jesus tells us that his disciples are moral and spiritual light; that they banish darkness, that they awaken dislike of evil and love of good; that they introduce life and growth and love of God and righteousness into the hearts of men, that they warm and nurture the cold hearts of a wicked world into repentance and saving faith. That they arouse in men hungering and thirsting after righteousness; that the life given forth by his disciples guide the world into high altitudes of thought, action and altruistic living. He teaches us that his disciples are a powerful saving force on the earth; that they bring on the higher ideals, develop the impulses, drive away the mist and miasma of ignorance, and bring the human race up into proper appreciation of soul values.

It is the life of Christ inbreathed by the regenerating power of the Holy Ghost into the souls of men that has brought civilization, that has carried forward all great reforms, that has brought larger liberty and life to womanhood, that has banished human slavery, that is making world-wide

declaration against war, that has lifted the white banner of prohibition against the black flag of the liquor traffic; that has made it impossible for intelligent men and women who claim to be Christian to pray "Thy kingdom come," and at the same time cast a vote for the liquor traffic, or for the domination and leadership of any of its advocates. The light of true discipleship can never shine in the advocacy of rum-rule; it always and everywhere lifts its voice, soul, vote, protest and prayer for the sobriety of mankind, for the protection of childhood, for the betterment and uplift of humanity. In this great political crisis that has been thrust upon us by the diabolical powers of darkness, the true disciple of the Lord Jesus shall not need to debate or pray very much with reference as to how they will line up and the position they must take toward this gigantic assault upon the sobriety, righteousness and progress of the American people. May the Christ who taught us that in the moral world we, as his disciples, are salt and light, inspire and lead us on to glorious victory.

Present Conditions Call For United Action.

THERE is no question among serious thinking people but that we have come to a very serious crisis in the political history of these United States. A serious feature of the crisis arises out of the fact that it by no means confines itself to politics; it touches every phase of our American life. It is a Master stroke at the very foundations upon which the entire superstructure of our American civilization is erected.

Never before have the various groups for evil influence been so closely allied and united in solid array against the peace, prosperity, spiritual and moral progress of this nation, as at the present time. We have come to a time when it is the duty of true American patriots in and out of the Church, the lovers of home and native land, and of all that has made this one of the greatest nations for freedom, high ideals, and genuine progress, in all the world, to unite themselves against the common foe. To arise with holy enthusiasm and declare that this country shall not be surrendered to the guidance and government of a bold, and brazen enemy, made up of a combination of every evil and degrading influence in our land.

In this issue of THE PENTECOSTAL HERALD we are giving our people the wisest and best thinking of a number of the great and good men of the Republic. We trust that our friends, and if we have foes, will read this entire issue of THE HERALD, hand it to their neighbors, and order from The Pentecostal Publishing Company, Louisville, Ky., a good supply to be distributed in the community in which they live.

One out of many ten thousands of readers has criticized us severely for publishing political matter in a holiness people. We bear this criticism very cheerfully, but refuse to heed his warning that if we do not change our attitude he will cancel his subscription. We believe that Christian holiness is more than a theory, it is more than a doctrine; it is a life. It is a profound experience of divine grace and power in the heart that adjusts the life to the will of God, and a consecrated, devoted service for the salvation, welfare, and uplift of mankind.

We believe that all Christian people, of whatever faith or order, who love God, must also love humanity. It will be remembered that when the lawyer asked our Lord Jesus what was the first and great commandment our Lord answered, that obedience to the first and great commandment embraced a second commandment. We were not only to love God supremely with all of our faculties, but the second commandment was like unto the first, we must love our neighbor as ourselves.

At a time like this it is a poor and pitiful dodge for a man to claim, because he is a Christian, or minister of the Gospel, he must stand aside, hands down, and keep quiet while all the organized forces of evil are making a bold and blatant attack upon the Constitution of our Government, upon everything that we hold sacred, and has meant so much in the building up of our great nation and our splendid American life.

There is no valid excuse for silence, for indifference on the part of any one when, under the leadership of a man like Gov. Smith, elevated to his office by the foreign and mixed multitudes of New York City, surrounded by a bunch of godless millionaires, supported and supplied with almost unlimited money, by so corrupt an organization as Tammany Hall, and marshalling to his banner all of the corrupt and lawless multitudes of our great cities, indorsed and supported by a powerful foreign ecclesiasticism, undertakes to trample our prohibition laws beneath his profane feet, and bring back the reign of the liquor oligarchy, with all of its corrupt and destructive influence. We can but say, God pity the man who imagines that his religious calling is so high, and his devotion to Christ and his kingdom is so sacred, that he dare not enter into this great battle of the ballots to save our nation from an accumulation of curses that are so numerous and far-reaching, that it is impossible to calculate the evils that are involved. While we cry to God for help let us not forget that God helps those who help themselves, and in his name let's do our utmost to turn back the onrolling tides of evil and save this country for Prohibition, Protestantism, economic, moral and spiritual progress.

If there has ever been a time in the history of this nation when all the forces of righteousness, intelligence and love of native land should be united with one great purpose

(Continued on page 8)

AN OFFENSIVE CANDIDATE.

Bishop H. M. DuBose.

IN a very significant way, the conclusions reached by Mr. William Allen White concerning Governor Smith's status as a candidate for the Presidency is the judgment of the American people at large. Mr. White, who is the editor of a Kansas newspaper, some weeks ago charged that Governor Smith, during the time of his service as an assemblyman in the Legislature of New York, compromised himself by voting against a certain legislative bill whose object was the regulation and restriction of licensed saloons, especially in New York City. To this charge Governor Smith replied with an indignant denial, alleging that no such bill as the one described had been introduced in the Legislature of New York during the time of his service there. He further charged that White had received his information from a minister in Albany whom Smith denounced as having no reputation for veracity. Editor White took very calmly this blast from the Democratic Presidential nominee, only retorting that he had never heard of the minister assailed by Smith, but that he had got his information from the newspapers of the candidate's own city. He also promised to come again. This he has done, after a most careful investigation of Governor Smith's record as a member of the New York Legislature.

The method followed by Mr. White in making his investigation was simple, but deadly. He employed two photostat investigators who photographed those pages of the journal of the New York Assembly which contain the record of Assemblyman Smith's votes on all questions coming before the body for a period of ten years or more. The result was staggering, both to White and the general public, because of the array of votes cast by the new Democratic candidate in favor of open saloons, gambling houses and places of prostitution. The *defacto* candidate had become angered at the allegation of a single blot on his 'scutcheon, but, lo! the camera shows a bar sinister and elongated by the space of a dozen years! The votes shown by the photostat were given in the way of assisting to defeat bills which called for a decrease in the number of saloons; for prohibiting the sale of liquor within two hundred feet of churches and schools; to defeat bills for prohibiting prostitution and gambling in connection with saloons, and to require true name registrations in hotels dispensing liquors. Assemblyman Smith also cast his vote to defeat a bill permitting forty percent of the people living near a saloon to petition for an ouster of the same; and he also voted in favor of a bill restraining the police from raiding or searching a saloon or licensed liquor club during the hours in which it was engaged in business. This scandalous and revolting record is now open to the inspection of the people of America, its nakedness having been put by the photographer's lens into unequivocal facsimiles.

But after having established and exhibited the details of this record, Mr. White withdrew so much of his direct charge against Governor Smith as related to the latter's votes in favor of prostitution and gambling. The irony of this "withdrawal" is more damning, if possible, than was the original charge. Mr. White thinks that, possibly, Assemblyman Smith had some secret palliating reason for his votes in favor of prostitution and gambling. In pity, therefore, for these hypothetical reasons, he "withdrew" his direct allegation. But the language of unmerited pity is the language of contempt. And, aside from feelings of bitter indignation, it is this pity of contempt with which the American people regard the Presidential candidacy of this ex-New York Assemblyman.

But has Governor Smith changed his mind on the matters of licensed gambling and prostitution? Mr. White desires to think so, and the desire is not an unworthy one. We will not assert to the contrary; we trust it may be so. We must judge as we would be judged. But the casuistry of the situation is most confusing. Mr. White "withdraws" his formal charge; but the photostat reproduction of the pages of the journal of the law making body of New York State "speak like angels, trumpet tongued, against the deep damnation" of the actual deed. But, if it be granted that Governor Smith renounces his Assembly day views on prostitution and gambling, and is now penitent, we must personally forgive Smith, the *sinner*; but by what canon of moral fitness or rightness can we admit Smith, the *candidate* to the birthright of the archons, counted from Jefferson down to Wilson? It is the association of an earthen pot with the gold cruces of a king.

But has Governor Smith indeed repented and changed his mind? The things "withdrawn" by Mr. White are of a piece with the things expressed in the charge which remains in the mouth of Mr. White. In the days of his New York Assembly experience, Smith was the servant of Tammany, and did the bidding of that *junta* of moral abnormalities and corruptionists. Has he changed his mind concerning Tammany? Can the leopard change his spots or the *Tiger* acquire a new skin? If he has changed his mind concerning Tammany, he is another man than he thinks, and asserts, himself to be.

One thing is certain, on Governor Smith's own testimony, namely, he has not changed his mind on license and the legalizing of the liquor traffic. It would be but a half penny Tetzal penance to be shriven of the sin of a vote for prostitution and gambling, the natural offspring of licensed liquor selling, and yet persist in the deadly sin of fostering license and drunkenness, under whatever name or pretext. That Governor Smith has not deviated from his old time pro-liquor commitment is evidenced from his record for eight years as Governor of New York State. In collusion with pliant legislatures, he has stripped the statute books of the State of New York of every vestige of legislative enactments meant for the enforcement of the Eighteenth Amendment, the Volstead law and prohibition measures enacted thereunder. This wholesale destruction of State prohibition has resulted in the opening of ten thousand speak easies and brothels along Broadway and the Eastside; and has made the greatest urban center of the continent a huge leper spot, from which the virus of lawlessness has run to every part of the republic. Because of the emasculation, under Governor Smith, of the enforcement code of New York State, the police of Greater New York and other cities of the Commonwealth have been powerless to enforce the Eighteenth Amendment and its supporting Federal statute, the Volstead Act. Indeed, under this order, the police of these cities have become the allies of lawlessness and the pensioners of those who openly flaunt the moral sense of the nation. The recent day raids by Federal enforcement officers on the dives and high life brothels of Broadway show what Governor Smith and his State police might have done had they not been sold to the slavery of rum and Tammany. The height of this infamy was reached when Smith and his abettors, having destroyed the means of enforcing the law, stood up and cried: "See how impossible it is to enforce your 'damnable prohibition law.'" It is as though they had mutilated the Statue of Liberty, by striking off her head and feet, and then cried: "See how impossible it is for the disreputable wench to stand up."

How can any self-respecting American

think of his country as being represented in the Executive Mansion by a man with a record like this? The party that insists on the recognition of his candidacy will earn a heritage of discredit and reproach. The people who assent to this candidacy with their votes are in peril of reaping a whirlwind of dishonor and moral confusion.

Who doubts that Governor Smith, should he be elected, would carry into the Presidency his Assembly day ideals of licensed liquor? Who doubts that he would, as President, seek to do in the nation what he has done in the State of New York, namely, nullify the Eighteenth Amendment, and bring to his widened field of administration the evils of license and booze? By his oft-repeated utterances favorable to license he is pledged to do this. His chief campaign manager, John J. Raskob, has been selected with this end in view. Not only is corrupt Tammany behind him; but he is directly reinforced by the most pagan, the most truculent and the most soulless organization the rise of which this nation has yet seen, The League Against the Eighteenth Amendment. This league boasts that it has millions to put behind Smith and his chamberlain, Raskob. For his part, Raskob boasts that the people of the South are the political chattles of his Master, and are to be herded and voted, as sheep and swine are counted in the shambles. Will the men and women of this proud Southland submit to this infamous implication?

Fellow Americans, this is no longer a political campaign. It is rather a moral revolution. We have only one weapon with which to meet the enemies of our homes and our country. That weapon is our vote. Cast it against Alfred E. Smith and for—Herbert Hoover.

The Pot Calls the Kettle Black.

REV. W. A. TETLEY.

RASKOB LABELS BISHOP CANNON, JR. A RELIGIOUS BIGOT.

BEING numbered among the first of the Protestant preachers affiliated with the Democratic party to declare against Governor Smith and in favor of Herbert Hoover for the presidency, I feel it is my privilege to answer John J. Raskob, the wet Republican Chairman of the National Democratic Committee, concerning two statements made by him relative to the Protestant ministry.

I.

He calls Bishop Cannon, Jr., of Richmond, Va., a "religious bigot." Why? Because the Bishop, a Protestant dry Democrat, bolted Smith, a Roman Catholic wet nominee for president on the Democratic ticket. Of all Smith's associates to make such a declaration, Raskob should be the last to do so; for "all dem things he says Bishop Cannon am, Raskob is." Why? Because John J. Raskob, a Roman Catholic wet Republican, bolted Herbert Hoover, a Protestant dry nominee of the Republican party for the presidency. If Bishop Cannon is a "religious bigot," by every rule of logic Raskob stands in the same class. It is solely a matter of "the pot calling the kettle black."

II.

Raskob claims he has received word that certain Protestant laymen are going to withdraw their financial support from the preachers who fight the Democratic nominee for President. But when asked for the names of the laymen thus allied with Smith, rightly refuses to impart the information.

Of course to do so would be a breach of confidence. But I think it possible for me to furnish the names of the two laymen who are thus determined to "shut the mouths" of anti-Smith Protestant preachers. They are Benedict Arnold and Judas Iscariot. And the two messengers who informed Mr. Raskob of the determined actions of the aforesaid laymen are Ananias and Sapphira.

Really, I think Raskob has made a ridiculous case out of the situation for his "Happy(?) Warrior." For preachers no more enjoy being "shut up" when a moral crisis faces their country than do mechanics and laborers enjoy a "shut out" from the shop of toil that furnishes them their daily bread. And Raskob, Smith & Company will soon learn that the time has not yet arrived in the

old U. S. A. when they can crucify the Protestant ministry on a Roman cross, or drown them in a sea of Rum.

We are for Hoover—not because he is either a Protestant or a Republican, but because he stands for the Constitution, including the Eighteenth Amendment. We are against Al Smith—not because he is a Roman Catholic, but because he is a dripping-wet nullifier of the Eighteenth Amendment, and a member of the Tammany organization that bolted the Democratic ticket in 1896 when the "Peerless Leader," William Jennings Bryan was a candidate for the high office Tammany now seeks for its sachem. Perhaps young Al Smith was present, holding Bourke Cochran's coat while he stoned Mr. Bryan, when Tammany sent him over

this country as a blazing flame of oratory to elect William McKinley, and to defeat the Democratic ticket in 1896.

We are against Al Smith because he has abandoned Democratic tariff principles for Republican protective tariff; and because he was unwilling to choose a simon-pure Democrat to act as Chairman of the National Democratic Committee, but chose a dripping-wet Republican, who had the audacity to declare he accepted the position in order that he might destroy "damnable prohibition"—which enactment was fostered by, and made a part of the Constitution of the U. S. A. under a Democratic administration.

Brother Raskob, we are as far apart politically as the North and South Poles. We bid you a last and long farewell!

AN HOUR OF NATIONAL DANGER.

Bishop Edwin D. Mouzon.



HE nomination of Alfred E. Smith of New York as candidate for the office of President of the United States brings the nation face to face with an hour of crisis and danger.

Upon the people of the South in particular does responsibility rest in this time of peril. For no Democratic president can be elected without the vote of the South. And now the vote of the South is taken for granted while all the traditions and moral ideals of the South are flouted in the nomination of a man who knows little and cares less for the patriotic principles and ethical standards that are our glory and our pride.

This forces men to think for themselves and act for themselves. For many people this is not easy. They are used to following party leadership with settled opinions and dictated decisions. For them it is most uncomfortable and difficult to make up their own minds and form an independent judgment. But at the present moment all Christian men are called upon to do their own thinking. We must act each for himself in the fear of God and not in the fear of man.

I suppose that every political question has its moral aspects. But some questions are primarily moral and secondarily political. When any question has become first of all a moral question, then the Christian layman or minister of the gospel who is not deeply concerned is answerable to God for sin against God and human society. The prohibition question is such a question. It is primarily a moral matter. Not because of its political aspects, but because of the moral consequences involved are earnest and God-fearing men now aroused as seldom before in the history of the South.

No man shall deceive us. It is too late now to try to mislead us. The issue is clearly drawn. Governor Smith and his associates have clearly drawn it. It is pathetic to read how certain campaign orators in the South continue to assure their followers that the prohibition amendment is not involved and that Governor Smith, if elected President will see that the law is enforced. It is pathetic and more than pathetic. Such oratory testifies to some strange intellectual blindness. For the one outstanding question now before the nation is: Shall the prohibition amendment and all laws dealing with its enforcement stand and be upheld? or shall fundamental changes be made such as will make it possible for liquor to flow freely as in pre-prohibition days in this country?

While the Democratic platform was being framed, Smith wired to Norman E. Mack that he had not changed his mind touching prohibition, and that he was still against the Amendment. After a law-enforcement plank had been adopted by the convention Smith wired that he would feel free to sug-

gest and to lead the way toward fundamental changes in our prohibition laws. He is on record as having said that he "hates" the Eighteenth Amendment. Against the advice of friends Smith brought to the head of his campaign committee, Mr. Raskob, who resigned his membership in a Republican club to help rid the country of "the damnable affliction of prohibition."

Smith and his associates have thus delivered the Democratic party, as now organized, bag and baggage over to those who are opposed to prohibition. Let us always keep the record straight. Let us keep the main issue clearly to the front. Let no one draw us aside to discuss side-issues. Here is where we find the head and front of their offending. The Tammany controlled Democratic party of the North, trampling under foot the moral ideals of the Democratic party of the South, has made itself the Liquor Party of America. For myself I say: "I have never yet voted wet and I never will."

That great publicist, Albert Shaw, in the *Review of Reviews*, states the matter thus:

"Smith's message is a bold and sweeping repudiation of the platform. Under these circumstances it is impossible to convince the country that prohibition is not an issue in this campaign. Al Smith has stated over and over again his utter abhorrence of prohibition. Governor Smith has fully protected his personal position, has definitely repudiated the platform, and has given to the wets the right to believe that he would recommend to Congress certain fundamental changes in the existing law, if he were elected President."

Before his nomination, he had made his campaign on this issue. Since his nomination, he has been making this issue yet more prominent and has been systematically bidding for votes from people of all parties on the one question of the fundamental modification of the prohibition laws of the country. Consider, by way of illustration, the reasons that clearly led him to call Mr. Raskob to head up his committee. They are as follows:

1. *Raskob is a Republican.* His selection was an open bid for all Republican wets to bolt the Republican party and vote for the candidate of the anti-prohibitionists. Since Smith immediately bolted the Democratic platform and Raskob bolted the Republican party, it is quite amusing to find the anti-prohibition leaders throwing stones at loyal Southern Democrats who have declared that they will not vote for the wet candidate of the wet party.

2. *Raskob is a big-business man.* The Republican party is traditionally the party of big business and protected interests. The party of Andrew Jackson is the party of the rank and file, the party historically opposed to special favors to the few. But Smith at

once gives assurance that big interests will be protected. Andrew Jackson, Grover Cleveland, W. J. Bryan, and Woodrow Wilson now go into the discard. Smith stands before the country as the champion of big business.

3. *Raskob is a Roman Catholic, and a militant Roman Catholic,* who has been knighted by the pope. Here is a bid for the Roman Catholic wet vote. It is also a direct challenge to all Protestants to raise the Roman Catholic question if they dare. And now the country and the world witnesses the amazing spectacle of the most intolerant organization on earth hurling the charge of "intolerance" against the people who have won religious tolerance by the shedding of their blood.

4. *Raskob is wet and a militant wet.* His most eminent qualification for his duties as head of the wet campaign is his pronounced and well known "wetness." His selection and his utterances since that significant event, serve to make the issue perfectly clear. The supreme issue on which this campaign is to be fought out is the question of "wet" or "dry"?

Related to all this, and lying back behind it, is a matter of the gravest concern to all patriotic Americans. Smith represents the ideals of the continent of Europe, not the ideals of America. Frank E. Simonds, writing in the *Review of Reviews* on What Europe Expects of our Election, tells what Europe thinks of our prohibition laws and of American ideals. He says:

"Smith interests Europe because he is recognized to be the open opponent of prohibition and the avowed antagonist of the condition known abroad as the *regime sec*. No American not familiar with European opinion can appreciate even vaguely the degree to which Europe is amazed and amused by our prohibition experiment. Not only does it appear on the other side of the Atlantic as the most characteristically American performance of all, but it is a never-ending source of amusement and of discussion."

The fact of the business is the nomination of Smith at Houston signalized the up-rise of the unassimilated elements in our great cities against the ideals of our American fathers and founders. For Smith himself is utterly un-American. How could he be otherwise? He is not discounted because he is the son of an immigrant. Such names as Edward W. Bok and Edward A. Steiner—and many another splendid American transplanted from Europe—would rise up to rebuke us should we take any such position! Admittedly, and gladly so, Alfred E. Smith is a man of good native ability. But he has had no opportunity to become an American. He obtained the rudiments of an education

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AN APPEAL TO THE SOUTH.

Bishop W. N. Ainsworth, Macon, Ga.



HERE is one outstanding issue in the pending presidential campaign. It has been made clear cut by one of the nominees and the chairman of his campaign committee. Shall prohibition be maintained or legalized liquor be brought back? Other issues will be discussed during the campaign such as the teapot dome scandal of the Republican party, which all right-thinking must condemn, and the reeking rottenness of Tammany Hall, now in control of the Democratic party, whose whole history is a record of debauchery for 60 years as devastating as a Mississippi flood—so infamously corrupt that it was openly denounced by Grover Cleveland and Woodrow Wilson, both of whom came to the presidency over its relentless opposition. Both parties have pledged the practice of integrity in the conduct of government. Voters will examine the history of these factions and the records of their candidates at this point. Moreover, both parties have pledged all the powers of government to enforce the Eighteenth Amendment. This pledge is not for six months or two years, but for the four years of a national administration and excludes all idea of modification, weakening, nullification, repeal or substitution of the specific thing they have pledged to enforce.

One of the nominees has gone outside the commission that was given him. He is not satisfied to let the platform of his party represent his position and has announced his purpose in the teeth of his party's pledge, to use his influence—and the power of the presidency is very great—to bring about fundamental changes in the prohibition law. The man who has repudiated the pledge of his party, and, as I see it, vacated obligations of high honor in taking this position, has a record in this matter that the nation must consider.

This nominee is personally and by practice wet. He is an habitual drinker. There has been no effort to deny a statement made by the Nation last November that "he drinks every day and the number of his cocktails and highballs is variously estimated at from four to eight." Unless as president he reforms, he would have to transport liquor to the White House in violation of the nation's law, or go constantly outside for bootleg liquor, or to the homes of friends to imbibe their pre-prohibition stocks. For the head of a government to violate the law he has sworn to enforce will not promote respect for him or for law, and a cocktail-president of a prohibition republic will disgrace America before the intelligence of the world.

Such incongruity may suit the sidewalks of New York, but it affronts the sober sense of all genuine Americans.

This nominee is politically wet. His prominence at this hour is chiefly due to the fact that he has fought every vestige of anti-liquor reform ever since he was old enough to vote. He has done it so persistently and spectacularly that he has become the idol of all the rabid and intolerant wets of America who regard him as their most hopeful Joshua to lead them into a land that flows with beer and wine. Some of our papers have intimated that churchmen have been a little loose in handling the record of the New York governor with reference to anti-liquor legislation and moral reform. I will condense the record and present it here. There are eight (8) specific instances of votes against various forms of local option, two (2) votes against restriction of New York's notorious Raines law hotels and brothels, three (3) votes in favor of opening areas to saloons in close proximity to schools and churches, one (1) vote in favor of bars in hotels in towns that had voted dry, two (2) votes in favor of lengthened hours for saloons. He engineered

a bill to protect lawless saloon keepers from the revocations of their licenses. As governor of New York, he promoted and signed the repeal of the Mullan-Gage enforcement code, which has largely nullified prohibition in New York, and he did it in the face of an oath very like the one which he as president would have to take. He sponsored a 2.75 per cent beer bill and pressed it through. The courts declared it a nullification of the Constitution. He has written all congressmen urging a repeal or vital modification of the Volstead Act. He has openly expressed a desire to "get somewhere where we can put a foot on the rail again and blow off the froth." This record can be furnished with a particularity of dates and details which no man disproves. This is a queer record of opposition to the saloon which he now says is and ought to be defunct. He contributed nothing to its overthrow, as James R. Joy has said, "except a tear at its burial and perhaps a mass for its early resurrection." And he did all this over the protest of three-fourths of the intelligent native-born citizenship of New York City. This leaves no doubt in the mind of any intelligent man as to what he would do, insofar as he could, for national prohibition, if he were elected president of the United States.

This nominee's whole political purpose is wet. He has entered the campaign as an avowed wet. The New York World, his foremost champion among the papers of America, says, "He is undeniably wet and as a wet he will run." He has announced his purpose to use the power and prestige of the presidency to induce Congress to make fundamental changes in the prohibition law. The changes he will propose are in the nature of allowing each state to determine for itself the alcoholic content of beverages say what is or is not intoxicating, and in effect for each state to interpret a federal amendment to suit itself. This is an unheard of proposition in law, and can mean nothing but nullification until it issues in repeal. Any provision for near-beeries and weak wineries means tigers with all the old-time claws and the sale of any beverage that will intoxicate anybody will be in defiance of the Eighteenth Amendment until it is repealed.

Moreover, he has selected as chairman of his campaign committee a man who openly says that he accepted the appointment because he saw in it an opportunity of "helping to relieve the country of the damnable affliction of prohibition." His party has not commissioned him or the chairman of the national committee to represent it in the conduct of any such campaign, but he is so determinedly and persistently wet that he is willing to repudiate his party and its pledge to the American people in order to carry out the purpose of the outlawed liquor forces of all parties and the sidewalks of New York who have promoted his candidacy for this purpose.

Let no one be beguiled by the constant iteration of the sophistry that the president cannot change the Eighteenth Amendment. The coming election will be largely a referendum on national prohibition. The wets of all parties will support him. The pity is that some dries and a few good men in the "Bible Belt" (the South) will join the notorious Mencken, large numbers of purchasable Negroes and foreigners in the great cities of the North, and all the loose element of American citizenship, to put him in the presidential chair. And then, if successful, they will immediately assert that his election is a declaration of what the people want and appeal to all congressmen to listen to the voice of the people. Many of them will fall before it. The president himself would make the appeal; the candidate is already making it. He will appoint cabinet officers, members of the

Supreme Court, Federal Judges of every degree, prosecuting officers in every state, 4,000 enforcing officers, 8,000 customs officers, 11,000 coast guards and many others on whom enforcement absolutely depends. He will appoint his kind.

The way-faring man, though a fool, has no excuse to err therein. This man is out to "relieve the country of the damnable affliction of prohibition." His election means the fall of Verdun among the defensive forts of American sobriety. Nothing less than a miracle of divine deliverance could thereafter prevent the overthrow of prohibition and the repeal of much of our anti-liquor legislation.

Nullification and then repeal is the plain objective of it all. To put such a man in charge of prohibition enforcement and the promotion of temperance is as sane as to set a wolf, instead of a collie, to guard a flock of sheep. The moral forces of the nation need to sound a siren of alarm until all men see the mighty issues that are at stake.

What is the South going to do about it? The South is for prohibition. We know its benefits with only partial enforcement yet attained. We have not forgotten the days when men lashed their horses and shot their pistols and whooped like howling dervishes along the country roads that led from the saloon infested towns and cities of the land. Neither have we forgotten when the saloon crowd and their politicians tried in every anti-liquor election to put black heels on white necks. The same crowd is fearfully afraid of negro contamination now. Southern men, who love God and reverence righteousness, secured the gains we have gotten by the bloody sweat of an age-long struggle. They were supported by noble women, who on anti-liquor election days marched the streets with babies in their arms in mute appeal to men to stand by them. Those very men and women are now being asked to take the first step toward bringing those conditions back.

Will they do it? The sidewalks of New York say we will. The word is now being passed around that the "Bible Belt" is ignorant, does not know the war is over, wants office and has no principle to be preserved if only their party can cut the pie. I do not believe it. I know every device to hoodwink, browbeat and deceive will be employed, but our people are thinking. Moral convictions as dear as life are commanding them. Their religious conferences, conventions and assemblies have appealed against the liquor traffic and pledged themselves against every would-be nullifier of the law. Their churches have spoken in no uncertain way and will still enjoin upon them to "act the citizen worthily according to the gospel of Christ." They are concerned as never before about what they ought to do. And they are not going to have their minds made up for them by any party or preacher or man who prints a paper. They will hear all, but be subservient to none. They own their own souls and will submit them to nobody but God. Economic views and political policy they may compromise, but moral principle they cannot set aside.

The manhood and womanhood of the South are ready to make a new declaration of independence—the right of free-born American citizens to judge parties and politicians for their moral and social worth and accept from none of them whatever may be handed down like new-born birds with shut-up eyes and open mouths. True patriots will stand for God and home and native land against the hypocritical dictation of any of them.—*Central Methodist*.

Most of the "Scotch" liquor being smuggled into this country today is nothing but synthetic alcohol from Germany.

A Few Reasons for Voting for Hoover.

IRVING FISHER.

New Haven, Conn., July 29, 1928. As an independent voter who did his bit to elect Roosevelt in 1904, Taft in 1908, and Wilson in 1912 and 1916, who enjoyed a personal friendship with all three, and who, since then, has voted for the Democratic candidates for the Presidency, I shall, in 1928, support Herbert Hoover for President.

1. Mr. Hoover is a great engineer and administrator, a man who both plans things and does things, a practical, constructive idealist.

2. Mr. Hoover is a great humanitarian, who came into politics not as a politician, but as a friend of his fellowmen, as did originally Roosevelt, Taft and Wilson. It was Hoover's constructive work in Belgian Relief, undertaken not because of personal ambition but at a personal sacrifice, which first brought him into prominence and led President Wilson to appoint him Food Administrator. From that day to this he has been a great world figure in the relief of human suffering and in child welfare. In post-war relief, through his ingenious device, the "food draft," millions were kept from starvation in Germany, Austria, Poland, Russia and elsewhere.

3. Mr. Hoover is a Quaker, whose very religion is world peace. Under him we may hope to see war outlawed in fact as well as in name.

4. Mr. Hoover is a practical economist and one to whom is due more largely than to any other one man improvement in our prosperity. Under him we may expect that improvement to be increased and extended to all classes, including the farmer now suffering from the after effects of the deflation of 1920. Mr. Hoover knows, as few men do, the terrible evils of deflation and inflation and the need of avoiding both, if business and agriculture are to be stabilized. Through Mr. Hoover the Department of Commerce has been converted into a tremendous force for saving waste, for revolutionizing industry and for the development of the foreign markets of the American business man and the farmer.

5. Mr. Hoover is a genuine dry, one who, as a humanitarian, wants to secure the full benefits of prohibition for the health and happiness of American homes, and as an economist wants to secure its full benefits—many billions of dollars worth per annum—in productivity and in the savings and extension of human life. Moreover, personally, he may be relied upon to himself observe the law which he is sworn to enforce. There could be no greater discredit of law observance than to have in the White House a president, who, in his own personal habits, should set an example in flouting the law. Governor Smith, by signing the repeal of the New York Enforcement Act, has done more to nullify prohibition than any other man, and to create that very disrespect for law which he professes to deplore.

6. A candidate should be judged for what he can accomplish as President. Governor Smith certainly has not had Hoover's experience with our great National and World problems, nor has he displayed Hoover's knowledge of them.

7. I have no religious prejudice against Governor Smith. Had the Democratic party nominated another Catholic, Senator Walsh of Montana, I might have voted for him.

8. But, as one who reveres the memory of Woodrow Wilson, as a world statesman, I would rather vote for his former advisor than to put in power at Washington the Tammany wing of the Democratic party from which Wilson always studiously kept aloof, and for good reasons.

9. Mr. Hoover is above the suspicion of political corruption. It is unthinkable that, under him, the oil scandals, involving some members of the Harding administration, can

be repeated. To wipe out this National disgrace I would rather see Hoover and the Hoover group than Tammany Hall in the White House.

10. While I do not agree, and never have agreed, with the Republican party as to tariff policy, I see no prospect of any substantial change in that policy in the next few years, whichever man we elect President, and I do see every prospect of solving other problems, now pressing, if Hoover is chosen.

The Truth About Prohibition.

"One of the commonest statements is that prohibition cannot possibly be enforced," writes Dr. Frank Crane in an article called "The Truth About Prohibition" in the *Christian Herald* of August 25. "You cannot change the immemorial custom of a people, it is said. They have always drunk and they always will drink you hear."

"This is a curious argument. In substance it is that the bootleggers, hi-jackers and other law breakers dominate the country. It is the same as saying that because men always will murder you had better repeal the law against murder on the statute books; because men always will steal you had better have no law against theft. Just remember that there is no law that is not broken, and the fact that there is a law passed implies that there are those who would like to break it, and do break it."

"This country is ruled, and its laws are made by the law abiding people. They are not now ready, and never will be, to turn the law-making business over to the criminals."

"All this turns, of course, upon the question whether the drinking of alcohol is wrong or not."

"In one sense it is not wrong. A man has a perfect right to eat and drink what he pleases. That is, he would have that right if he lived alone on a desert island."

"But immediately upon becoming a civilized being and a member of society he loses certain elements of his personal liberty. If what he drinks may make him a madman, or the creature of a habit that may bring misery to his fellows, he has no right to drink. As far as he himself is concerned a man has a right to get drunk and become violent as often as he pleases, but as far as society is concerned he has not that right provided it makes him dangerous to his fellows. And law is not made by the individual but by society."

"Personal liberty is a fiction when it comes to civilized men. You have no right to drive on the left-hand side of the street, you have no right to spit on the sidewalk in a public place, you have no right to use profane language where it offends your auditors, you have no right to appear naked in a public place, nor do a hundred other things. Civilization itself depends upon the restrictions."

"The United States by abolishing altogether the legal sale of alcohol has made the greatest moral gesture and the most profitable economic move of all time."

"For centuries the Church has been busy picking up after the saloon, just as for centuries chaplains have been busy praying for the wounded in armies. The time has come when instead of clearing up the wreckage made by the twin devils of alcohol and war it has been decided to put those institutions out of business. It is the same thing as sweeping up the water that comes from an open faucet, or turning off the faucet."

"It is necessary to keep these things in mind. Many business men and others who were once in favor of prohibition are beginning to weaken under the insidious attacks of war propaganda. It is time for every man to stiffen up his backbone and not to be influenced by the continual assertions such as are put forth by the wets."

You have the same right to bolt the nominee that the nominee has to bolt the platform.

I Am For Hoover.

Moral and patriotic considerations, for millions of citizens, lift this campaign out of party politics.

I am for Hoover.

I am for Hoover, because humbly born, with an orphan's heritage of hardship, he has won his way to high station. His career proves that democracy is still an open door, and that character plus application equals achievement. His life vindicates America.

I am for Hoover because he has toiled with his hands. Because he has followed the plow. He knows that there is an agricultural problem, and behind him is an unbroken record of success in answering hard questions.

I am for Hoover because he is an engineer. He has run his line across continents. He has surveyed the world. He will bring trained intelligence and unsurpassed experience to the vast issues of reclamation and conservation. He will take the development of inland waterways and super power, and the administration of flood control out of the field of partisan politics. He will make these the work of specialists and statesmen, and not the playthings of politicians.

I am for Hoover because he is preeminent American; because with America first in his heart he has, beyond all others, made America first in service to mankind, and because he is ready now, as no other man among us, to direct the nation at home and to lead her in world affairs.

I am for Hoover because, in making his political career he has made no entangling alliances; because he has established efficiency as the first test for political preferment, and because his election to the Presidency of the United States will mean a new birth in government by political parties.

I am for Hoover because "he is America's greatest administrator in human welfare"; because he believes that the highest conservation is not the conservation of forests and rivers and minerals, but the conservation of humanity; because his sympathy knows no creed, no race, no color. Because his genius is for all—he fed the hungry children of the world.

I am for Hoover because, both personally and officially, he distinguishes liberty from license; because he knows that freedom can only survive under law, and because his whole life confirms the faith of those who look to his administration not only for the enforcement of the Eighteenth Amendment, but for the increasing demonstration of the spirit of the Constitution in the hearty practice of the people.

I am for Hoover because, himself a master in national and international economics, he places "the moral and spiritual first"; because he asks, "Shall the world have peace?" "Shall we move steadily toward the ideal of equal opportunity for all our people?" "Shall there be secured that obedience to law which is the assurance of the life of our institutions?" "Shall honesty and righteousness in government confirm the confidence of the people in their institutions?" I am for Hoover because he thus asks and because thus asking he declares, "Government is more than administration, it is power for leadership."

I am for Hoover—Hoover the engineer, the practical scientist, the proven executive, the acknowledged statesman, the genius in friendship, "the wholesome human being."

I am for Hoover—his life is America's Saga of Service! DANIEL A. POLING.

We cannot agree to become a party to the installation in the Executive Mansion of the United States of a man who has been in his legislative and executive career aggressively and irreconcilably wet, and who is ineradicably Tammany-branded with all the inferences and implications and objectionable consequences which naturally follow from such views and associations.

(Continued from page 3)

in the Roman Catholic parochial schools of New York. When little more than a lad, Tom Foley took him under his patronage. From then until now his education has been in Tammany Hall. He has never traveled extensively in the United States. He does not know America. He has read only what he was compelled to read in connection with his political activities as a servant of Tammany. He has not had the educational opportunities which come from intimate association with great Americans. He is distinctly European in his ideas of law enforcement and ethical standards.

Everybody who went to Houston saw plainly what was going on there. Men out of sympathy with American ideals and representing that element in our great cities that hates our prohibition amendment were in full control. Shall these men turn back the tide of moral reform? Shall we sit still and let them control the affairs of the nation?

In such an hour of national danger we do well to recall the prophet's warning:

"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore, thou shalt hear the word at my mouth and warn them from me." (Ezekiel 33:6, 7).

WILL RUM RULE?

J. M. PERRYMAN.



ALL that are capable of reading the signs of the time know that there are blind Samsons tugging and heaving at the very pillars of our moral and economic structure of government.

"The strong bulls of Bashan" have pushed us whether we will or not.

The Protestant churches of America are largely responsible for what Dr. A. J. Barton, a Democrat rightly called (at a recent meeting of the Southern Democrats at Asheville, N. C.), the greatest single reform ever accomplished by a free people on the face of the earth.

Nearly all the leaders that sponsored and fought for this great reform were of the Protestant Churches. Our pulpits and Sunday school lessons on temperance have informed the mind and awakened the conscience to this monster that has caused so much blight and wreck and ruin.

The church has been too complacent and negligent toward this severely wounded monster that was foiled by the Eighteenth Amendment. Too many have thought the issue closed. The wet Propagandists have with subtlety nursed these wounds and now declare he is very much alive. Hercules slew the hydra that ravaged the country of Argos. The hydra had nine heads and when he struck off one, two new ones appeared in its place. He put fire on their heads and this soon produced death.

We are in this warfare to a finish. We have no more sons to be enslaved by drink and no more daughters to marry drunken men. The wets at heart are like race-track gamblers and others of like character who think more of their nefarious interests than they do of a political party and prostitute it for their own selfish gain.

The majority of Democrats are dry, even if the present Democratic nominee for the Presidency did say (at a Democratic dinner held in Vanderbilt Hotel, New York City, April 24, 1922) "I don't believe the Democratic party should camouflage on this subject. The Democratic party is a saloon party

and everybody knows it is a saloon party." If the New York Governor judged the great Democratic party by the wet ridden Tammany New York, his vision is limited and obscure. He is true to his rearing. He grew up among the saloons and has been loyal to their interests and in return they have promoted him in politics from time to time.

In November, 1927, Oswald Garrison Villard wrote in a widely published article and not denied by Mr. Smith, "I am reliably informed that he drinks every day and the number of his highballs and cocktails is variously estimated at from four to eight—he is wet and lives up to it."

Multitudes of Christian Democrats are sick at heart because of Mr. Smith's nomination and are not going to support him. The politicians have forced him upon the people against their will. Months ago, W. Rufus Scott of Washington, D. C., said: "For six years there has been a nation-wide organization of the Smith forces with a thoroughness never before equaled in American politics?" Senator Heflin said, a large amount of money had been spent in each State to nominate Mr. Smith. There is something new under the sun.

Senator Simmons said that Tammany is not a man, "it is a combination of all sorts of men" and has fought against the last six Democratic candidates for the Presidency and now has taken over the Democratic party to rule and ruin it.

The Protestant churches in all of their Conventions, Conferences, Presbyteries, and Assemblies have protested against all parties nominating wet candidates. The politicians have turned a deaf ear to them. The churches have pleaded and prayed to save the youth of America from the temptation of liquor. Modification simply means to make whiskey easier to get. Our own State, Kentucky, was bartered to the wets for the vague hope of getting certain political honor,—honor at any price.

I hope our Methodist pulpits will hereafter be closed to all who claim to be personally dry but fight for a wet cause. Goliath of Rum has lifted up his head and tossed it defiantly at Israel's Army. Our vote is the sling of David to strike down this evil omen. In the name of God, the Church and our homes let us bury this giant in such an avalanche of votes so deep he will never rise again.

The Salvation Army and Prohibition.

COMMISSIONER S. L. BRENGLE.



FOR forty years in the slums of our cities, great and small, the Salvation Army confronted the saloon and dealt with its awful human wreckage and waste.

Probably no people, not even the police, were, so intimately acquainted with the utter woe and pitiful want of women and little children wrought by the licensed liquor traffic, and who are better qualified than old-time Salvationists to pronounce upon the far-reaching, radical improvement and vast benefits wrought by prohibition.

In the pre-prohibition days our meetings on the streets and in our halls were constantly disturbed and frequently broken up by drunken men and women; and the drunken women were often far more desperate and unmanageable than the men. Again and again our officers and soldiers were assaulted and sometimes seriously injured by men under the influence of drink, egged on by saloon-keepers and bartenders. I myself was knocked down by a brick in Boston, hurled at my head by a rowdy from a saloon across the street from our hall, and laid aside from active work for eighteen months. At times there were no limits to the fury of drunken

men and drink-controlled mobs that would attack us.

We opened homes of rescue for women and girls, and shelters for men in all principal cities and these were often crowded with poor human wrecks who had spent their all in the saloon. But, thank God, from among these wretched creatures, this spawn of the liquor traffic, we gathered many of our brightest trophies for Jesus.

Thanksgiving Day in pre-prohibition times was known by Salvationists in New York as Boozers' Day. Vans and trucks would visit the saloons and from a thousand to fifteen hundred boozy guests would be rounded up and lured to our National Headquarters Hall by the promise of a great Thanksgiving dinner and supper. They would be brought in during the morning and kept all day. The National Staff Band would furnish music, and special leaders would conduct three red-hot meetings from ten o'clock in the morning 'till ten at night, while hundreds of these guests would line the penitent form and sob out their hearts before the Lord, and find forgiveness in Jesus' name. When you entered the hall filled with that sodden mass of men and women, blear-eyed, dirty, verminous and reeking with the vile odors of whiskey and beer, you would want a clothes pin on the end of your nose to shut out the malodorous atmosphere.

But now Prohibition has so largely cut off the supply of drunkards that we can no longer have a Boozers' Day. The Boozers are lacking. Instead we now have great rallies of young people on Thanksgiving Day.

There is still drinking in New York, due in large measure to the repeal of the State's act for the enforcement of the Eighteenth Amendment, for which Governor Smith and Tammany Hall are responsible. But the daily papers, in league with the wets, which would lead the rest of the country to believe that Prohibition is a tragic failure, simply do not tell the truth as Salvationists among the poor see it.

If Governor Smith and the Tammany crowd who rule New York, wanted to enforce the law they could quickly shut up every speak-easy in the city. But while with their lips they speak for law enforcement they are the crowd that repealed the State law for enforcement. And what they did for the State of New York they will seek to do for the nation.

In one of our men's shelters we had a long dormitory filled with several hundred beds priced at ten and fifteen cents each for the night. We also had rooms with single bed chairs, writing desk, dresser and mirror for 25 and 35 cents a night. Before Prohibition the rooms were largely empty and the cheap bunks were occupied. After Prohibition the bunks went a begging, for about all the men now had money and wanted rooms.

In one of our shelters there were about two hundred and fifty men who made it their home. They became well known to the officers in charge. Many of them drank and would often come in without money enough to pay for a bed. But within six months after Prohibition every mother's son of them with scarcely an exception had a bank account.

Prohibition, like the law against robbery and murder, does not prohibit 100%, but those who say it is a failure either do not know the facts and so speak out of their ignorance, or they deliberately lie, and probably consort with those who break the law.

The Salvation Army for over sixty years has pledged its every soldier against liquor and with all the armor of the Spirit has fought the traffic and sought to arrest its pitiless ravages, and every voice in our ranks is lifted in protest against any tampering with the Eighteenth Amendment or the laws enforcing it.

Righteousness exalteth a nation, but sin is a reproach to any people.

GOVERNOR AL SMITH'S RECORD.

We print below the record which Governor Al Smith has made for himself, as a faithful legislator and Governor for Tammany Hall and the liquor interests of the country. The following is taken from a printed circular prepared and sent out by Mr. Orville S. Poland, for the New York Anti-Saloon League Campaign Committee. This matter is prepared and published by The American Issue Publishing Co., at Westerville, Ohio.—(Editor).

AL SMITH'S RECORD AS TAMMANY LEGISLATOR AND GOVERNOR.

The following is Al Smith's record. It is given as he made it and without any frills or dressing up. It is not what he wishes it might have been. It is what it is. It is not a statement of what he thinks with no relation to what he does; it is a record of conduct. It has been published before. It has never been denied.

I. Record on Referenda.

Governor Smith has been for various fake referenda and straw votes which have masqueraded under the name of referenda, but on real referenda questions he has been consistently opposed to the referendum principle. His record as a legislator speaks for itself.

- 1907—April 3, Voted to keep local option bill strangled in Excise Committee.
- 1910—April 26, Voted against amending Raines Law, so as to allow local option in cities.
- 1911—May 24, Voted against local option bill for cities.
- July 19, Voted against Gray local option bill.
- 1912—Voted against Lincoln bill to grant local option to third-class cities.
- 1913—Appointed eight Tammany men out of thirteen on Assembly Excise Committee and refused to give representatives of the people a chance to vote on any temperance legislation.
- 1914—March 19, Voted against Gillett bills to grant local option to cities, city sub-divisions and counties.
- 1915—March 31, Voted against Fish bill for referendum on state-wide prohibition.
- April 7, Voted against Preswick bill to grant local option to university city of Ithaca.
- April 20, Voted to kill Howard bill granting local option to cities, city sub-divisions and counties.

2. Record on Regulation of Liquor Traffic and its Separation From Vice.

- 1904—March 18, Unrecorded on bill putting additional restrictions in the Raines Law.
- 1905—Voted against the Prentice bill to kill assignation houses and houses of ill-fame run as "Raines Law" hotels, thereby voting to continue infamous "Raines Law Hotel" abuses. Passed over 2 to 1 against his opposition.
- 1908—Voted against bill stiffening up regulatory and enforcement features of the Liquor Tax Law.
- 1913—As Speaker, engineered the defeat of the Knight Bill against knowingly delivering liquor in dry territory except to bona fide consignees.

3. Record in Favor of Breaking Down Former Safeguards Against Liquor Traffic.

- 1904—April 14, Voted to force hotel bars into over 300 dry towns and make hotels independent of town local option elections, and thus by robbing the popular vote of part of its effect, to nullify the town option feature of the Liquor Tax Law.
- 1912—Voted for Hackett bill to make it harder to convict New York City liquor dealers for violating the law.
- 1913—February 26, Engineered passage of McCue bill emasculating a saloon-ratio section of liquor tax law.
- March 26, As Speaker, engineered the passage of the McCue bill to save convicted liquor-law violators from revocation of their licenses.

4. Record in Favor of Liquor Selling on Sunday and for Limitation of Prohibited Areas.

- 1907—March 26 and April 23, Voted for opening up prohibited areas to sale of liquors.
- 1911—May 24, Voted for Walker bill increasing hours for sale of liquors.
- 1913—As Speaker helped desperate effort all through session to pass bill legalizing the opening of saloons on Sunday in New York City. Engineered passage of Walker bill increasing hours of sale of liquors.

5. Record in Favor of Permitting Saloons Within 200 Feet of Schools, and Abolishing the Prohibited Areas About Churches.

Governor Smith has said that the saloon "is and ought to be a defunct institution in this country," but at every opportunity he ever had as a legislator he voted in favor of the saloon and privileges for the saloon.

- 1908—Voted for bill to remove all zone provisions protecting churches and schools from saloons.
- 1909—Introduced and pushed bill to permit hotel bars within church and school zones.
- 1911—Voted for Sullivan bill opening up prohibited zones about churches and schools to hotel bars.
- 1913—As Speaker engineered passage of bill permitting saloons within 200 feet of private schools.

6. Record in Favor of Gambling and Gamblers.

1904—April 6, Voted against the bill adding strength to enforcement features of the law against gambling.

1908—Fought Governor Hughes' Anti-Race-Track Gambling Bill through two legislative sessions, "to his lasting dishonor," the Citizens Union said.

1910—May 27, Voted against Perkins bill relating to gambling and betting establishments.

7. Unrecorded on Bill Against Bribing Labor Leaders.

1904—April 14, Unrecorded on enactment of measure against bribery of representatives of labor organizations, designed to prevent the laboring man from being sold out to the brewers and other special interests.

Smith Condemned by the Citizens' Union.

The Citizens' Union, of New York City, respectable, and influential, in 1907 said of him, "viciously opposed anti-race track gambling bill to his lasting dishonor." In 1909 it said he "made one of the worst records of the session." In 1911 it said that he "showed not the slightest evidence of independence, but continued his opposition to aggressive reforms." In 1912 it said, "Majority Leader Smith on most issues of importance stood against the public interest." In 1913 it said, "Speaker Smith executed the orders of the machine. He opposed primary and election reforms." It said in 1914, "Smith and certain associates were active and able chiefly in support of objectionable measures, and seldom used their influence on the side of public interest or on behalf of desirable measures."

These appraisals of Smith were contemporaneous with the making of Smith's record. The Citizens' Union formed its judgment of Smith when the facts were fresh, not after the public had had a chance to forget them.

As Governor in 1919.

In the election of members of the Legislature in November, 1918, the ratification of the Eighteenth Amendment was a public and party platform issue. In the previous session ratification had been pressed, but had been defeated by the substitution of a bill for an illegal "referendum" on the ratification resolution, which legally impossible substitute had then been killed. The Democratic party thereafter had put in its platform a plank opposing ratification, made it a state-wide legislative issue of record, and lost the Legislature overwhelmingly. Yet when the Legislature convened Al Smith, that year elected Governor, feigned in his message that there had been no expression from the people on the issue, asked that legislative action be postponed, and advocated the same illegal and impossible "referendum" idea which was used to kill ratification the previous session. After the Republican majority, most of them elected on the issue, had ratified the amendment late in January, he said that the Legislature had seen fit to record the people "without ascertaining their wishes."

As Governor in 1920.

In his message to the Legislature in January, 1920, he argued that the Eighteenth Amendment was not yet adopted although it was already ratified by forty-five states, asked the Legislature to do the constitutionally impossible and "rescind" its previous ratification action, and again falsely contended that, "The members of the (preceding) Legislature were not elected in view of any proposed amendment to the United States Constitution," although the platform of his own political party had made ratification a state-wide legislative issue in 1918.

During the session of 1920 he openly backed the nullification beer-bill proposed by Republican Assemblyman Gillett and Democratic Senator Walker.

When he signed this nullification beer-bill he said: "If representative Democratic government means anything it surely means that when a substantial majority of both houses makes its declaration upon a matter of this sort, it is representative of the majority sentiment of the state."

Thus the same Smith who had held that a Legislature elected openly on the ratification issue was "not elected in view of any proposed amendment to the United States Constitution" and had recorded the people "without consulting their wishes," now held that when the same body passed a beer bill, in defiance of Federal law without nullification having been an election issue, it was truly "representative of the majority sentiment of the state" merely because there were votes enough to pass it. He did not ask for a "referendum" on nullification, although that policy openly arrayed the state of New York against the Federal Constitution and Federal Statutes, which indicates that his referendum pleas were not born of any passion to learn the people's will, but only to serve the liquor traffic.

As Candidate for Governor in 1920.

As candidate for re-election in 1920, and after the Supreme Court of the United States had killed his nullification beer-act, he ran on a platform which said:

"We favor an amendment to the so-called Volstead Act that will make operative the act passed by the State Legislature (the nullification beer-act) and signed by Governor Smith" and repeatedly declared he took his stand on that platform declaration.

As Governor in 1921.

On September 26th of this year Smith was Tem-

porary Chairman of the Democratic State Convention and made a speech urging that the Democratic party be committed to a state law on behalf of beer and wine and the repeal of the State Prohibition Enforcement Law.

The New York Evening Telegram of September 27th further said: "It is known that former Governor Smith made a strong declaration in the platform committee that the party should declare for the repeal of the Mullan-Gage Act." It was during the same year, on February 22nd, to be exact, that Smith was present at the New York Police Lieutenants' notorious dinner held at the Commodore Hotel, which was characterized editorially by the New York Evening Post, as "an impudent challenge to law that not even the most determined opponents of the Volstead Act can regard with equanimity." The New York Evening Telegram stated that Smith received "the ovation of the evening." There is no record anywhere that the then ex-Governor Smith had at any time indicated the slightest disapproval of the riotous and disgraceful conduct at the dinner.

As Governor in 1923.

Al Smith was chiefly responsible for the repeal of the Mullan-Gage Law. It was he who bludgeoned and coerced the dry Democratic Senator who finally broke down and cast the deciding vote for repeal. Smith did not leave anything to chance in his desire to hurt prohibition. He attended to the Senator personally. He thereafter signed the bill repealing the State Prohibition Enforcement Law, and, having taken away all the power which the state could give to its officers, he virtuously commanded the same officers to enforce prohibition under penalty of removal.

As Governor in His Last Two Terms.

During Governor Smith's last two terms his espousal of the liquor traffic and advocacy of hooch has been noticeable by its drinking modesty. He has apparently been thinking about something else. Of course, his opinion on liquor questions had been reflected in the votes of the Democratic members of the Legislature over whom he sits as czar. These votes have almost without exception been unanimously wet. Witness various memorials to Congress telling Congress what it should do to modify or repeal prohibition.

Since the repeal of the Mullan-Gage Law deaths from alcohol have mounted rapidly in New York, while at the same time in the rest of the United States, they have remained practically stationary, or increased at a very much smaller rate. The coincidence is so striking as to be almost conclusive. The responsibility for these deaths is indisputable; it is Smith's. He signed the repeal of the Mullan-Gage Law. During the last session of the Legislature he consented to the action of and abetted the Democratic membership of the Legislature, which, with one exception, voted for a resolution telling Congress that something ought to be done about poison liquor. Since the Legislature Governor Smith has been quoted as being in favor of discussing poison liquor at a medical health conference in Washington. But when two Democrats voted in a committee of the Legislature to report a bill which would punish the person who sold poison liquor, Governor Smith made these same legislators reverse themselves. He made them vote in the Assembly representing his view as a friend of the bootleggers and against legislation punishing them for selling, not just ordinary liquor, but poison liquor.

The Governor's annual message to the Legislature on January 5, 1927, was colorless enough in respect to prohibition, but he did go out of his way to call upon the Legislature to do something, which was not the business of the Legislature anyway, but of the Secretary of State, the only purpose of the act being to furnish aid and comfort to the opponents of prohibition.

His message said:

"I believe that the duty now rests upon the Legislature to pass suitable resolutions conveying in a formal manner the result of that vote for the referendum so-called to the Congress of the United States and memorializing it in behalf of the state of New York to exact at the earliest possible moment a sensible, reasonable definition of what constitutes an intoxicant under the Eighteenth Amendment so that harmless beverages which our people have enjoyed for centuries may be restored to them!"

During the past year Governor Smith has been forced to remove from office the Republican District Attorney and Sheriff of Saratoga county. Involved in the same investigation was the Democratic Commissioner of Public Safety at Saratoga, one Dr. A. J. Leonard. Dr. Leonard is a personal friend of Al's. He was a member of Al's personal party when the Governor made a trip through Northern New York at the time he called on President Coolidge just a short time before this investigation. The evidence in the investigation was as damaging to Leonard as to the District Attorney and Sheriff, but executive action was withheld until Leonard had time to resign, which he did. The District Attorney and Sheriff were then removed by the Governor. About six weeks later, after election, when Governor Smith took a trip to Absecon, N. J., with a small party of his closest friends, one of the party was Dr. Leonard, the discredited Saratoga Police Commissioner. Even

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to strike a tremendous blow against the most powerful combination of evil forces that have ever arrayed themselves against sobriety, the spiritual life of the church, civic righteousness and all that is true and pure Americanism, that time is NOW!

How About Senator Edwards?

SENATOR Edwards, we are told by the daily press, is enthusiastic over Governor Smith's acceptance speech. He says that Governor Smith speaking of "true conditions under Volstead prohibition, and his brutally frank statement of how he will attack and seek to overcome crime and corruption of the Eighteenth Amendment, and its enabling act, if elected president, is most refreshing."

Senator Edwards ought not to forget that New York City with Alfred Smith for governor, is one of the most wide open, whiskey-soaked, lawless, corrupt cities in the nation. We doubt if there is more lawlessness in any city in the world than right under the nose of "Saint Alfred." Why should he be more zealous in the suppression of the liquor traffic as president than he has been as governor? If Edwards and men of his kind really believe that their "Saint Alfred" would trample out the violators of the liquor laws they would forsake his banner at once. They know full well he would not.

Governor Smith has made a record on the suppression of the liquor traffic. It was through his agency that a law was passed and signed by himself that, as far as possible, nullified the Eighteenth Amendment. Governor Smith, and such men as Senator Edwards, and that class of newspapers which have supported them, have aided and abetted in the violation of the prohibition laws. They have created a sentiment that has led to violation, hindered prosecution, trampled law under foot and encouraged crime. Brisbane tells us there are 25,000 places in New York City where liquor can be obtained practically any time, by anybody, in any quantity. Tell it to Senator George, of Georgia. Make it known to Senator Robinson, of Arkansas. Sound it out in the ear of Senator Barkley of Kentucky. Let Broth-

er Daniels of North Carolina, know and remember that Al Smith has always been a friend of the liquor traffic, the active enemy of prohibition, and as president would be exactly what he has been as governor. His election would be regarded as a referendum on the whole liquor question. It would embolden him at once to send messages to Congress to weaken enforcement laws and to appoint officials who would wink at violation of prohibition laws.

We must not forget that "Saint Alfred" is a candidate for the presidency of the United States four years from now, and there is no reason to believe that he would object to a third term. To elect him president means the breaking down of our prohibition laws; it is an invitation to the bar-keepers to get on their white aprons and hunt an attractive corner; an invitation to distillers and brewers to begin the erection of distilleries and breweries with their tall smokestacks waving the black flag of merciless wreck and ruin over the people.

It is very difficult to believe in the sincerity of any man or class of men who are insisting that Al Smith, who drinks his drams, and has consecrated himself to the interests of the liquor traffic, the debauchery and drunkenness of the people, would ever become an active force in this nation for prohibition and sobriety.

The intelligent people of the various states of this union ought to begin at once to look about for the statesmanship of an entirely different character than that of those misrepresentatives of the people who have allied themselves with Al Smith, Tammany Hall, liquor traffic and Raskob, the bolting Republican, who cheerfully becomes the head of Al Smith's campaign in order to relieve the country of the affliction of damnable prohibition. Raskob, the Roman Catholic knighted by the Pope, is the man who is threatening the Protestant preachers of this country if they do not keep quiet in their attacks upon the liquor records of his "Saint Alfred," that they will not have the financial support of their church membership. There is one comfort that this gentleman might take to himself; it will be difficult for him to do or say anything that will make him more contemptible to the better class of American people than the language he used in accepting the call of Governor Smith to become the head of his campaign committee. He could not have pleased "Saint Alfred" more than the profane way in which he heaped the indignation of his profane heart upon prohibition.

WHY HE VOTES FOR HOOVER

IT was my intention to have written at some length in examination of Governor Smith's pitiful attempt at the defense of his legislative liquor record, but I have found in *The Macon News*, a most excellent daily paper published in Macon, Ga., such a splendid answer that I have determined to give it place on one of our pages. This answer was written by the Hon. Barry Wright, a very able and prominent lawyer living in Rome, Ga. He is the son of Seaborn Wright, a famous Georgian who, as legislator, made himself widely known for his heroic stand for righteousness and prohibition legislation. We earnestly ask of our readers that they will read Mr. Wright's reason for voting for Mr. Hoover entirely through.

"I shall vote for Mr. Hoover in November. This decision is not reached without a struggle; only after a full conviction of patriotic duty. I have waited to the last—till the acceptance speech—hoping against hope.

"In this speech I see the complete fulfillment of the open threat to the South—that the South would be ignored—flouted; that its

principles would be trampled and despised; that the savage civilization of Tammany would take the place of all that the South holds most sacred.

"This speech proposes that the platform of the Democratic party be defied; that the prohibition law no longer shall be a national law; that each state shall interpret it; that at each state line a different degree of drunkenness shall be permitted; in short that law shall be abolished and anarchy shall be licensed. The Constitution shall be surrendered at the dictate of the man who would be sworn to defend it, to every state that could be captured by a Tammanyized machine. We are promised a local option of open nullification.

"Thus the platform of the party promising an enforcement of the law will be shamelessly disobeyed. The party platform, the law of the land, the Constitution of our country, all betrayed for the lust of office.

"Not only does Governor Smith advocate the destruction of the prohibition law, but he demands that the Constitution of the United States be amended. Each state will be put in the liquor business. The good men and women will not only be made to see this great reform destroyed, but, as citizens, will be forced to become partners in the traffic. The father will be made a partner in the business that debauches his son; the mother a contributor to the ruin of her daughter; the very churches of the living God stockholders in legalized debauchery. Our states—supposed to be the means of good government—are to be put in the liquor business. What a glorious opportunity this will be for Tammany, and the other machines that it has educated in its particular system of government.

"Think of the shame of it! Our country, instead of being the educator, instead of setting face toward the right and the good, would surrender to the criminal elements of the great cities and acknowledge defeat to enemies in its own midst when it has never met defeat of a foreign foe.

"This would-be head of our nation would not only surrender to the criminal and the lawless, but would make every man, woman and child a partner in the commerce they demand.

"Our platform stood for the preservation of the immigration law. The ignorant, vicious elements of foreign nations, it was promised, would be kept out of this country.

"But for the second time defying the promises of his party, Governor Smith will urge the change of the law, a change that will lower the type admitted, and make the scum of Europe the reservoir for us to draw from.

"I cannot vote for this betrayal of the Democratic party. This betrayal by a combination of Tammany and wet Republicans who have captured it body and soul.

"I have listened in vain for a reason. I have heard none. The crack of a party lash; insincere appeals to gratitude for the ancient past above the safety of the country today and hereafter; rabid appeals to an outworn fear of the negro; these are all the reasons that are urged.

"I believe in party loyalty; but a party is simply an instrument of good government. When a party becomes an agency of corruption, when principles disappear, and lust for power takes their place, then an appeal to party loyalty is an appeal to cowardice and selfishness.

"There is absolutely nothing in common between the dry Democrats of the South and the wet Republicans of the East. Governor Smith cannot bid for the wet Republicans and hold the dry Democrats. Not only is he trying to do this—not only is he trying to make us surrender to his own wet Tammany; but he is trying to force the South to line up with all the Republican Tammany Halls of the great cities of the East.

"I am forced to line up with Republicans either way. As a Southern Democrat I pre-

fer to go with Hoover and Curtis, Coolidge and Borah, than with Raskob, Butler and DuPont, the wet Republicans, who with Tammany, have become masters of the Democratic party. I'll follow the Republican Hoover, while Mr. Howell and Governor Hardwick follow the Republican Raskob.

"Negro domination is only a false and desperate appeal by bloody shirt politicians. A million bayonets failed to put it on us. The supreme court of our country has utterly destroyed it. The men who preach it know it is false. The principal advocates of it today is no longer the Republican party, but this Tammany crew who dominate the Democratic party. The only negro problem that confronts the South today is the problem of keeping cheap, easily obtained and plentiful liquor away from the ignorant members of that race.

"I have heard our Protestant preachers damned and abused. Why? Because they stand for decency and good government. Because they would make religion a thing for every day, alive and living; because they will not surrender to forces that every newspaper in America has denounced as forces of evil and corruption.

"I'll take my stand by the ministers of God. I'll go with them this time against Tammany and everything it stands for.

"The great cities of America are its crying shame. In them our political institutions have failed, and Tammany Hall, the owner and dictator of the Democratic party today, is known to the end of the world as the inventor and teacher of municipal misrule.

"There is, for me, another reason. I have seen my father, from a young man to now, in his old age, give his life to fighting the liquor traffic. I have seen him surrender every personal ambition to carry on this crusade. It was not popular then. It had fighters, not lip servers, as we see today, when the apologists for Governor Smith first assure us of their enmity to liquor.

"My father, Seaborn Wright, led the fight a quarter century ago that put Georgia in front in the steady march to nation-wide prohibition. He's an old man now—and I am not going to sit idly by and see Al Smith gamble for the presidency; gamble that the South will vote for him contrary to its convictions, at the surrender of its principles, at the sacrifice of its very civilization. I am not going to vote to sacrifice my father's life work so that America can be Tammanyized."

Bishop Cannon Denounces

Liquor Program of Gov. Smith.

SPEAKING in Antwerp where the International Congress on Alcohol is in session, Bishop Cannon, Jr., of Richmond, Virginia, Southern Anti-Smith Democrat, declared:

"The outstanding features of Governor Smith's Prohibition deliverance are:

"First—Not courage and frankness but amazing audacity in ignoring the fact that every thoughtful hearer remembered that four times 'with one hand on the Bible and the other reaching to Heaven,' as he declares in melodramatic style, Governor Smith promised the people of the State of New York he would 'to the best of his ability preserve, protect and defend the Constitution of the United States including the Eighteenth Amendment' this spectacular Bible-Heaven pledge seems almost sacrilegious when faced with the acid test of undeniable flat deliberate failure to keep his solemn oath to enforce the Eighteenth Amendment taken at Albany four times already. Bible and Heaven at Washington will not bind any more solemnly or effectively than at Albany. Who really believes, notwithstanding his appeal to the Bible and to Heaven, Governor Smith has ever tried to enforce the Prohibition Law in

New York or, indeed, wants it enforced? Any pledge he might make to enforce the Prohibition law is without weight in any court when faced with nullification policy eight years including advocacy of the repeal of the Mullan-Gage law, which, removing the co-operation of 33,000 state officials, made enforcement well nigh impossible. The present spectacular grandstand reference to the Bible and Heaven makes past failures to keep his oath more glaring and inexcusable.

"Second—Governor Smith's expression of great concern because of great present day lawlessness resulting from Prohibition is absurd and challenges belief in view of his own official responsibility for lawlessness, crime and graft in the city of New York. His denunciation of lawlessness must be received with pessimistic scepticism, for liquor lawlessness is at its worst in New York, which is directly under his control, and either utter indifference to the oath of office or pitiable incompetence to keep that oath fully justifies the belief that what he will not or cannot do in his own Tammany controlled city he will not or cannot do in the Nation at large. Now, however, in most shameless fashion to cite results of his own failure as a reason to attack the Prohibition law would embarrass some men but not one with Governor Smith's Tammany training. Why, is as he declares, he would 'ruthlessly stamp out such conditions', as President, has he not done so as Governor? All Prohibition pledges with such record are simply idle words—scraps of paper.

"Third—Gov. Smith clearly declares the Democratic party platform is silent as to any proposed change in the Prohibition law. If he is frank and courageous, why does he not admit that the Platform Committee, after protracted discussion, voted down the proposition to commit the Democratic party to any change whatever in the law? Governor Smith's arrogant repudiation of the Democratic platform is a positive insult to the personnel of the Democratic Convention, a slap in the face to the Democratic Dry Senators and Congressmen and to various constituencies which they represent whose honest convictions are thus treated with intolerable contempt. Moreover, it is a deliberate thrusting of the Prohibition question to the front in the present political campaign. It is purely a political unprincipled demand that the Southern Democrats surrender their convictions on a great moral question for the sake of securing wet Republican votes. Such shameful betrayal of the Southern Democracy is unparalleled in political history and merits, and, I believe, will receive, unparalleled rebuke November 6th. Governor Smith's proposition, to increase the alcoholic content of beverages permitted by Volstead Law superciliously brushes aside carefully considered percentage fixed by Congress based on past experience, would greatly increase the difficulties of law enforcement for the greater alcoholic content permitted—the more difficult to suppress evasions by characteristically lawless brewers in covetous efforts to flood the whole country with intoxicating beer.

"Fourth—Gov. Smith's newly acquired hatred and decree of final banishment of the saloon does not settle the vital question of the distribution of intoxicants. His proposal to make the state a bartender for drinkers recalls memories of the demoralizing graft and corruption in South Carolina dispensary system, and emphasizes Governor Smith's characteristic contempt for the principles of those who would utterly abhor being made responsible as citizens for traffic in intoxicants with the awful harvest of pauperism, misery, insanity, vice and crime. For the present day liquor traffic branded as criminal, Governor Smith proposes, for the sanction of the entire citizenship behind it, truly a shocking indefensible proposition.

"Fifth—Governor Smith's proposal to amend the Eighteenth Amendment so as to make possible forty-eight varieties dealing

with liquor traffic would require necessarily a resubmission amendment by Congress to the states. Who believes that Governor Smith believes that two-thirds majority of the Senate and House and Legislatures in thirty-six states could be persuaded to repeal the National Prohibition Amendment by returning to state control? Is not this pure political clap-trap to deceive and influence the ignorant, thirsty voters. The whole country knows liquor lawlessness necessitated adoption of National Prohibition. State control fairly, fully tried with the accompaniment of the Webb-Kenyon Bone-Dry Law experience demonstrates that whenever in any state intoxicating liquors could be legally manufactured and sold, after liquors were manufactured they would certainly, in some way or other, by hook or crook, in violation of all law, flood the territory of dry states. Exactly the same results would follow adoption of Governor Smith's plan. If it requires constant vigilance to repress control of the liquor lawlessness when manufacture and sale are absolutely forbidden in the entire country, how much more difficult, aye, utterly impossible to control criminal elements of traffic, always lawless, when intoxicants legally manufactured in several states? Some small states would be subjected by brewery distillery slush funds to continual efforts to legalize such distilleries and breweries. Why did not Governor Smith sound forth his Jeffersonian principles and raise his voice to protect dry states from wet states in days before National Prohibition?

"Sixth—Nothing is more shameless or unjust in Governor Smith's declaration than reference to the veto of the Volstead Act by President Wilson, in view of the widely published speech by Secretary Daniels at Houston emphasizing real reasons given by Wilson for vetoing the Volstead Act, and positive uncontradicted statements by Secretary Daniels that high officials of the Wilson Administration had in their pocket in the committee room a letter from President Wilson, written shortly before his death, stating that the Eighteenth Amendment should not be repealed nor the Volstead Act modified in important particulars! Governor Smith's declaration is, as Secretary Daniels declared in Houston, defamation of the dead President.

"The above reasons, namely: Governor Smith's disgraceful failure to keep his oath of office as Governor of New York, resulting in practical nullification of the Prohibition law, and crime, corruption and graft in New York City, his open proposal to weaken the Volstead Act to make enforcement more difficult if not impossible, his demand that National Prohibition be substituted by forty-eight varieties of state prohibition and his outrageous proposal that the state become a bartender, making all citizens, willing and unwilling, responsible for liquor traffic, call for earnest, persistent, unanimous effort on the part of all friends of economic, social and moral betterment to defeat the wet nullification Tammany candidate for the Presidency of the United States."

The Battle of the Ballots.

Dr. Morrison has just written a remarkably convincing, interesting booklet on the coming presidential election. It should be circulated and read extensively.

The following is the Table of Contents:

- Chapter I—Why was Al Smith Nominated for the Presidency?
- Chapter II—Al Smith's Liquor Record.
- Chapter III—Religious Tolerance.
- Chapter IV—Protestantism Forced into Politics.
- Chapter V—Rum and Romanism.

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EXTRACT FROM STATEMENT

By Bishops Edwin D. Mouzon, John M. Moore, H. M. DuBose and James Cannon, Jr., Concerning "Attitude of Methodist Episcopal Church, South, on Prohibition," Made on July 27, 1928.

(1) Quotation from Episcopal Address, Hot Springs, 1922, signed by all Bishops of Methodist Episcopal Church, South: "It is the cause of deep gratitude that the greatest of all the nations has led the way in this mighty and matchless reform. It is incumbent, therefore, upon every good citizen to work for the placing in power of men who are sincere friends of the law and to assist in every proper way the enforcement of the law."

(2) "The vital issue before the people today is whether they will stand by those members of Congress who have voted to maintain the prohibition Amendment and whether the people will vote to defeat candidates who will attempt to repeal or weaken the Volstead Act. The only certain place to meet that issue is in the primary and in the general election. The crisis should be promptly and vigorously met by the Christian citizenship of the nation."

(3) Quotation from Episcopal Address, May, 1926, signed by all the Bishops. "The industrial, social, educational, moral and religious forces of the nation led by its Christian citizenship overthrew the legalized liquor traffic and secured national prohibition. The same great forces must unite in the fight with equal vigor and persistence to outlaw the criminal traffic and the would-be nullifiers of the law."

(4) Quotations report on Temperance adopted by General Conference in May, 1926. "In our states—from constable to governor, and in the nation—from revenue agent to president—officials must be selected who believe in enforcement, not only because prohibition is the law, but because it ought to be the law. To the attainment of these ends we call upon our teachers and preachers to give voice to the social creed of our Church and upon all our people to assert their full influence as citizens and as patriotic citizens of our Republic."

These quotations from recent Episcopal addresses and recent acts of the General Conference, which is the highest authority of our church and which is composed of an equal number of preachers and laymen indicate the definite positive attitude of the Methodist Episcopal Church, South, on the subject of prohibition. The abolition of the beverage liquor traffic is regarded as a great moral issue. The entire membership of the church, both ministry and laity are called upon to fight unitedly with vigor and persistence to outlaw criminal traffic the would-be nullifiers of the law. We emphasize especially the sentence in the Episcopal Address of 1922, in which it is declared that it is incumbent upon every good citizen (ministers and laymen) to work for the placing in power of men who are sincere friends of the law and the emphatic action of the General Conference of 1926 "That in our states—from constable to governor and in the nation from revenue agent to president, officials must be selected who believe in enforcement not only because prohibition is the law, but because it ought to be the law."

It would be an unthinkable repudiation of our personal responsibility as

Christian citizens and a base betrayal of those who have a right to look to us for moral leadership, to retire from the field at this critical juncture in the warfare with this age-long enemy of mankind. We notify the defenders and advocates of the liquor traffic that the moral forces of the country will not be driven from the field by the cry that they are "bringing the church into politics, because they are opposing the election to the presidency of a man whose personal and official record both brand him as the outstanding enemy of national prohibition for which great reform we have ourselves, not only as citizens but also as Christian ministers been working for many years. The extracts quoted above from the Episcopal Addresses and General Conference action show that in our present attitude and activity we are in full accord with the highest authority of our Church."

THE POLITICAL SITUATION.

Rev. J. W. Harris.

The political situation is in a muddle. It will take straight thinking, correct reasoning, and unprejudiced acting, to get the real issue before us and to best serve God and our country by our ballots.

In the first place, I think it true that party platforms do not amount to much, unless the party writing that platform, and the candidate selected to run upon that platform are in sentiment in harmony with that platform. A wet party, and a wet candidate running upon a dry platform does not please the dries, especially if the wet candidate running upon a dry platform renounces his dry platform as soon as the nomination is his. In such case the platform is but "a scrap of paper," while the wet party and the wet candidate are very active agencies to carry their wet principles into practice.

Let us analyze Mr. Smith's telegram accepting the nomination for the Presidency. He says in that telegram: "It is well known that I believe that there should be fundamental changes in the present provisions for national prohibition." In this declaration he ignores, and even defies the dry Democrats who wrote a dry plank in the platform. The people, Democrats and Republicans, who desire that these changes be made will vote for Mr. Smith and elect him President, if they can. The people who do not want these fundamental changes made ought to vote for Mr. Hoover since he does not want these changes made. But Mr. Smith tells us that electing him President will not legally procure these fundamental changes, for he further says in this same telegram, "I fully appreciate that these changes can only be made by the people themselves through their elected legislative representatives."

So it is the people themselves who can legally make these changes, and it is the people to whom Mr. Smith appeals to elect him President in order that he may point out the way these changes can be made.

This is what has already been done, the people themselves, through their elected legislative representatives have, in the legal way provided by the Constitution, written the Eighteenth Amendment into the Constitution, which is the present provision for national prohibition, and Mr. Smith only shows his unwillingness to obey this Constitution as law, legally made by

the people, in demanding that it shall all be done over again. Then if what is done does not please these drinkers they will be the same dissatisfied set. Gamblers, of course, are dissatisfied with the laws against gambling. But do the people think it necessary to go to the trouble and expense of enacting these laws over and over, again and again until these gamblers are pleased with the laws and will obey them? By no means. But this is exactly what Mr. Smith is demanding shall be done. These dissatisfied drinkers have put Mr. Smith at their head and are appealing to the people to help them elect him President so that clothed with the great powers of this highest executive office he may by non-enforcement or any other illegal means nullify the laws against the manufacture and sale of intoxicants.

Dr. Nicholas Murray Butler, a Republican Boozeeocrat, who will probably vote for Mr. Smith, said: "A law is made to be obeyed, not enforced." I amend by saying "A law is made to be obeyed" and in addition to be enforced, when disobeyed by inflicting the penalty fixed as a punishment for its infraction." Our country is now suffering from non-enforcement of law. The people need in the White House a man to both obey and enforce constitutional laws and not one who will disobey and not enforce them. Mr. Smith and his followers have a right to repeal the Eighteenth Amendment by a two-thirds vote of Congress and a three-fourths vote of the Senate.

This is the way and the only legal way it can be changed, but he knows that he cannot do this, so his only way of changing it is by some illegal method, like nullification or non-enforcement.

Mr. Smith further says in the same telegram, "I feel it to be the duty of the chosen leader of the people to point the way which in his opinion leads to a sane, sensible solution of a condition, which I am convinced is entirely unsatisfactory to the great mass of our people."

Mr. Smith is not yet the "Chosen leader of the people." We must wait until November for the decision of that point. Here I want to use a new word, first used, so far as I know, by Mrs. Clem Shaver at the Houston Convention, the word is "Boozeeocrat." Mrs. Shaver said of Mr. Smith and his followers, "They are not Democrats, but Boozeeocrats." The word Democrat comes from two Greek words "Demos," the people, and "kretin," to rule, hence a Democrat is one who believes the people ought to rule. The word Boozeeocrat is composed of two words, viz., "booze," an outlawed intoxicant, and "kretin" to rule, hence a boozeeocrat is one who believes booze ought to rule. I am a Democrat and protest loudly and long against our giving up that good old name to the Boozeeocrats. This I do because the Boozeeocrats are a new political party, led by Tammany Hall, composed of about an equal number of wet Republicans and wet Democrats, none of them real Democrats. And I call upon all real Republicans and real Democrats everywhere, North, South, East and West, to call them, since as they are a new political party, by their real name, Boozeeocrats. I concede that Mr. Smith is the leader of this new political party called Boozeeocrats.

He further says, "The leader must point the way." As I have said, there is but one legal way, viz., by the votes of two-thirds of Congress, and

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three-fourths of the State. This way was pointed long ago, by the people, and they followed it in writing the Eighteenth Amendment into the Constitution. He says, "To a sane, sensible solution of a condition." Here he assumes the action of the people in writing the Eighteenth Amendment in the Constitution was an insane, nonsensical act, and he calls upon these very same people, whom he calls lunatics and fools, to elect him President, and I think if they should do so, they would thereby corroborate his words. He says, "That, I am convinced is unsatisfactory to the great mass of our people." If he means by "great mass of our people," the foreign and Catholic population of New York City, I agree with him, but if he means the population of the entire United States, how could the Eighteenth Amendment have ever gotten into the Constitution if what he says were true.

This telegram of Mr. Smith was intended to make his candidacy a referendum to the people, as to whether "fundamental changes should be made in the present provision for national prohibition."

I answer Mr. Smith by saying, "Although an old Confederate soldier and a life-long Democrat, and I shall still be a Democrat, but never a Boozeeocrat, I shall vote for Mr. Hoover."

GOVERNOR AL SMITH'S RECORD.

(Continued from page 7)

today, April 29, 1927, as this record is being written, the following appears on the front page of the New York Times: "... He made this clear through his friend, Dr. A. J. Leonard, when an effort was made to interview him at the Seaview Golf Club, Absecon, N. J., where he is on a vacation. The Governor declined to be interviewed by newspaper men. He did, however, authorize Dr. Leonard to say ... " Incidentally, counsel in the Saratoga investigation offered to show that the Governor had been personally present in some of the most notorious gambling institutions in Saratoga.

Smith's philosophy of prohibition probably is as well summed up in an unguarded statement as in his record, although it would seem that his record spoke for itself.

On March 9, 1923, the New York Times quoted Governor Smith, who had been talking to a reporter about a beer bill introduced in Congress by a New Jersey Senator. The Governor said, according to the New York Times, "I would be glad to go down and help put over his bill if that will get us somewhere where we can put a foot on the rail again and blow off the froth." It is said that he berated and reviled the thoughtless reporter who so quoted him, but the record stood. He had said it, and for once he had not been protected by the press against his own ineptitude.

If "putting a foot on the rail and blowing off the froth" does not mean the saloon, what does it mean? If Smith is not only against prohibition, but in favor of the saloon, how else can his statement be interpreted?

Well, that's Al's record.

"ANTI-SMITH!"

A sudden portent takes the air,
A sudden thunder echoes there
And shake the festive Tiger's lair—
"Anti-Smith! Anti-Smith!"

Ten million patriot souls arise,
Ten millions speak their sad surprise,
An angry nation straightway cries:
"Anti-Smith! Anti-Smith!"

Again, the wounded Beast is up,
Again is pledged the drunkard's cup,
The maniac's chain its lively hope—
"Anti-Smith! Anti-Smith!"

And must we bid the foe come in,
And hear again the brothel's din,
And serve as slaves for wage of sin?
"Anti-Smith! Anti-Smith!"

Strike the Demon, froth and flame;
Strike him in your country's name;
Strike him, lest you live to shame!
"Anti-Smith! Anti-Smith!"

The above anonymous song is commended as a slogan for the "Dry" Democracy of the South—Southland Committee of Safety, Nashville, Tenn.

PROHIBITION LEADER SPEAKS.

The policy of the prohibition of the beverage liquor traffic, after years of discussion and consideration, has been embodied in the Constitution of the United States in what is known as the Eighteenth Amendment. I need not remind you of the validity of the method employed, of the fact that more than the required two-thirds vote was obtained in both houses of Congress, of the prompt ratification by an unprecedented number of the Legislatures of the States. It is worthwhile, however, to recall that many attempts have been made to get an adverse decision from the Supreme Court, but to this hour, through decision after decision the validity of the Amendment has been affirmed by that Supreme Court. The Eighteenth Amendment is, therefore, indisputably a part of the basic law of the land.

The motive underlying the adoption of National Prohibition is worthy and patriotic. It is an honest, unselfish, constructive effort to promote the general welfare of the entire social order by the restriction of the activities of individual members of that order, through the prohibition of the manufacture, sale, transportation, exportation and importation of intoxicating liquors for beverage purposes. That the prohibition of the traffic in intoxicants is a legitimate, proper exercise of the law-making power, and that the prohibition law is a salutary law, have been demonstrated. By it labor has been enriched, business enlarged, public savings and capital resources vastly increased, social conditions improved, public health benefited and morality advanced. Its value has been in proportion to the effectiveness of the enforcement of the law. We are confident that a large majority of the American people are determined that Prohibition shall stand and that this enforcement shall be made increasingly effective.

We stand unequivocally for the enforcement of all law. We are unwaveringly loyal to the Constitution of the United States. Today the issue is joined specifically on the Eighteenth Amendment. To concede that enforcement is impracticable is to condone nullification. The alternative is ordered government or anarchy. Prohibition must be enforced by the officials who are chosen by the people.

The people act through political parties, and the candidates for President and Vice-President of the United States are nominated by political party conventions. You are in a momentous hour. The eyes of the nation, indeed the eyes of the world, are upon you.

Gentlemen, the Republican party was born in the white heat of a great moral struggle. It began its existence as the champion of national unity and the defender of the Constitution. Like all human organizations it has had its temptation and its struggles to maintain its ideals. I make bold to say that its future depends upon its faithfulness to its best traditions. This is a day in which party regularity is no longer a political whip. It is the day of the independent voter. It is a day when voters are increasingly intolerant of political cowardice, of Machiavellian diplomacy, of tricky political expediency. The government of the future must be increasingly a government of open covenants, of the square deal, of righteousness, justice and moral principles. I speak for thirty-three well-organized prohibition societies representing millions of voters. These organizations are backed by a single church denomination which has nine million members and a constituency of over twenty million. There are two or three other denominations which are a close second to it, one of them with over eight million members. There are thirty such denominations, large and small, united in one single Protestant federation. They are dead in earnest on this great question. They want no beer and wine. They want no modification of enforcing laws. They are for the Eighteenth Amendment and its enforcing laws, and they want them rigidly enforced. They believe it can be done. They want no dodging. They will tolerate no shilly-shallying. They believe in you. They believe in your party. They trust you to give us a clear-cut, ringing, unequivocal declaration in favor of prohibition enforcement. They trust you to give us candidates for the chief offices of the nation who can be relied upon to demonstrate the power and efficiency of the United States to do what it sets out to do. It is idle to suggest that a great power like the United States shall quail before bootleggers, law-defiers and nullificationists. This matter cannot be entrusted to any but men who are dry from conviction and who are willing to commit themselves unequivocally in favor of this the greatest moral reform of the generations. The hour has struck for a decisive word. We want no retreating army. We want you rather to adopt the language of the heroic men at Verdun and to say to the forces of lawlessness and nullification, "You shall not pass, you shall not pass."

Bishop Thomas Nicholson.

GOVERNOR SMITH IS WRONG.

When Governor Alfred E. Smith accepted the Democratic nomination he announced he would continue his work in favor of legalized liquor business. To bolster his position he completely ignores the marvelous advance in happiness and comfort in America under prohibition and claims that the only result of Prohibition is wholesale bribery and corruption.

The evil of which Governor Smith complains is not an evil of prohibition but of greed and appetite. The prop-

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er cure for it is strict enforcement of the law, not surrender to the liquor traffic. In the communities where prohibition is observed and respected there is little or no corruption, and the outstanding blessings are in more wealth, health and happiness. This country's morals do not depend on the rehabilitation of the liquor traffic; any more than its prosperity depended on the saloon.

If Governor Smith wants to know something about graft, bribery and corruption he need go no further than the saloon days of his own political life. With a saloon to every twenty families in some neighborhoods, with TWO BILLION DOLLARS A YEAR going from American wages to the bartenders' tills, with the saloon keepers bribing every city government to protect them in the sale of liquor to minors and their refusal to obey the closing hours law, with the

red light district starting in the back rooms of the saloons, there was gigantic corruption that extended from the ward heeler to the heights of government.

The saloon spent a veritable mint of money in the corrupt politics that gripped America until the people outlawed the entire liquor business.

The liquor trade is a tough old criminal and dies hard. It knows no method of "getting by" except that of graft and bribery. This old criminal is at his best in New York state, where Governor Alfred E. Smith signed the bill which deprived the state of its enforcement laws. New York is now the happy hunting ground of bootleggers, hi-jackers, smugglers, bribe givers and bribe takers.

If Governor Smith's liquor policies have done that to the Empire State, what do you suppose he could do for liquor throughout the entire nation?

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson XIII.—September 23, 1928.
Subject.—The Christian Basis of Total Abstinence. I Cor. 8:1-13.

Golden Text.—Let no man seek his own, but every man another's wealth. I Cor. 10:24.

Time.—About A. D. 57.

Place.—Ephesus.

Introduction.—Let me call attention to the word "wealth" in the Golden Text. You will note that it is printed in italics in King James' version, meaning that it was supplied by the translators. If I am not mistaken, the word *welfare* would be better; but I simply suggest it.

The lesson of today has a far broader application than its condemnation of flesh that has been offered as a sacrifice to idols. Even in that case the sin is not in eating such meat, but in leading some weak brother to sin against God. The strong, intelligent Christian could eat it with impunity; but the weak, ignorant brother would be influenced to eat, and feel thereby that he was declaring allegiance to the idol. The conduct of the strong brother would lead him into sin; and in that measure the strong brother would sin against Christ. One is his "brother's keeper" in a very important sense; and no juggling with truth can alter that fact.

I am going to take the liberty and the responsibility of applying this lesson "without fear or favor."

I. A woman may be strong enough to attend card parties with no personal injury; but I seriously doubt the possibility of it. Many of them say that they can pray just as well after they return home from such parties as they can at any other time—all of which I sincerely believe to be true. But suppose, as is often the case, that this woman's conduct breaks down the conscientious scruples of her own son, or of some other mother's son, and lands him in a gambling den and in a gambler's hell. May God have mercy upon her poor soul at the judgment bar.

II. Some preachers say that they can, and do, attend the dirty movies of today without receiving any moral injury. That may be true; but again I am in serious doubt. Personally, I confess I cannot. I may be weak; but I desire to be clean, even though weak. Of one thing I am absolutely certain: Multitudes of young people of both sexes are being tainted morally by what they see on the screens. Of one other thing I have no sort of doubt: God will hold me, or any other preacher, or any other man, or any woman, responsible for exercising an influence that will lead young people or older ones either, into such traps. If they are induced to commit crime, we must be held responsible for it at the final assize.

III. Of course, no one can now take a drink of wine at a wedding, or anywhere else, in America without becoming a criminal against the government of the United States. But if there were no prohibition law, and his tippling should lead some weak brother into drunkenness, think you that God would hold him guiltless at the court of heaven? Never! We must meet the results of our conduct. The effect on the drinker himself is not always the worst part of the case. He may never get drunk, but his evil

influence may blast others—it may consume like a prairie fire. I knew a man in my early days who always claimed his privilege of drinking whenever he chose to do so. He was never known to be even tipsy; but he sent all his boys to hell. Will he bear no responsibility in the matter?

IV. Now I shall run the risk of becoming very unpopular; for I am aware that the people of America have few idols that are worshipped more assiduously than the tobacco plant. Paul raised a riot in Ephesus when his influence militated against their chief idol; and "by the space of three hours, they ceased not to cry, Great is Diana of the Ephesians." One can easily stir up a mob in America that by the space of some years will not cease to cry: "Great is Havana of Cuba." Practically all of the devotees of the habit tell us that it is a bad habit; nor do they wish their children to become addicted to it. The best authorities affirm without equivocation, that the habit is injurious,—in many cases deadly. Especially is it injurious to young people—to both boys and girls. I assert on the best medical authority that "Sixty per cent. of all babies born of cigarette smoking mothers die before they reach the age of two years, due primarily to nicotine poisoning. A baby born of a cigarette smoking mother is sick. It is poisoned, and may die in two weeks of birth. The post mortem shows degeneration of the liver, heart and other organs." This thing is working temporal ruin and eternal damnation to vast multitudes of both sexes of our young people. Would God there were some way to stop the ruin; but as long as influential men and women, even ministers of the Gospel, set the example, the case is hopeless. Some body is going to meet more fire and brimstone at the other end of the line than he is looking for. That is unpopular; but I write it with a good conscience and in the fear of God, knowing that I am writing the truth; and you know it just as well as I do.

You can supply a dozen other things that we must shun for our brother's sake. Space forbids me to go further.

Comments on the Lesson.

1. **Touching things offered unto idols.**—Corinth was a heathen city. The church doubtless had members who had been idolaters. They had been sacrificing animals to their false gods, and eating the meat, thereby declaring allegiance to the idols. There was no sin in eating this meat, because they knew that the idol was nothing; but their eating might lead some weak man to sin, because he yet had some reverence for the idols.

2. If a man think that he knoweth anything.—We really know very little. Take this clause in connection with what follows: "He knoweth nothing yet as he ought to know." Paul is writing concerning spiritual things. I think he means to inculcate modesty. Some Christians are too blatant about what they know of spiritual matters.

3. If any man love God, the same is known of him.—Is it possible that God does not know the man who does not love him? That is exactly what Jesus said: "Many will say to me in that day, Lord, Lord, have we not

prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

4-7. God, the Trinity, created all things. In that sense he is the Father of all men, and of all things. In the higher spiritual sense, he is the Father of all who have been born from above. By creation there is a common brotherhood among men, just as there is a common brotherhood among ordinary animals. But the nobler brotherhood of men belongs to all who are members of God's spiritual family through regeneration. The current doctrine of the "Fatherhood of God and the brotherhood of man" is false. Paul's distinction between the Father and the Son does not in any way militate against the essential Deity of the Lord Jesus Christ. His purpose is to exalt the Godhead, and to destroy idolatry. Yet, some were so weak and ignorant that they could not at once throw down all reverence for idols. For all such the apostle had great respect and tenderness.

8-12. Paul packs these verses with doctrine and advice. The mere eating of a piece of meat does not affect one's spiritual status, unless it leads some one else into sin. I must forego my liberty, if my indulgence in anything is injurious to my fellows. Knowledge may give me immunity from spiritual injury; but through my knowledge I must not destroy my brother "for whom Christ died." If I so sin against my brother, wound his weak conscience and lead him astray, I "sin against Christ." Let us forget about the Corinthians to whom Paul wrote, and apply this tremendous truth to ourselves in this our day.

13. **Wherefore.**—This covers all the preceding verses of the chapter. It is the basis from which Paul declares his conclusion concerning his own deportment in life. If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.—No one can take a nobler stand than that. The apostle sacrifices all personal rights for the welfare of others. He could be a vegetarian, but he could not, would not, lead others into sin. "Go thou, and do likewise."

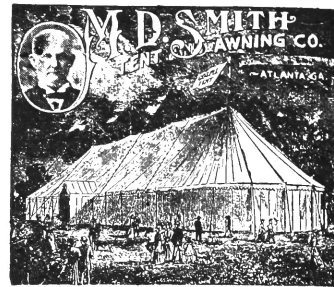
A GREAT BLOW TO OUR NATION

The election of Governor Smith would be the greatest blow that the enforcement of the prohibition law could receive. The influence of the President is felt from the highest to the lowest officials in the executive administration. Governor Smith's attitude is one of determined hostility to the prohibition law.

In Moskovitch's book, "Alfred E. Smith," page 249, are recorded Governor Smith's views, in which he, in his own memorandum, supported his action in approving the repeal of the Mullen-Gage law. He says:

"The Eighteenth Amendment to the Federal Constitution was ratified by the Legislature of this state at the session of 1919. In 1920 the same Senate and an Assembly presided over and directed by the same leaders, enacted the so-called 2.75 per cent. beer and wine bill. This bill I approved."

In other words, the influence of Governor Smith, elected governor in the fall of 1920, was so great that



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JUST OUT! STORY OF LITTLE EVA

BY A. L. HITCHCOCK.
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A gripping, reminiscent story taken from the tender years of childhood of the author, expressing the honest outgoings of a simple child to the one he loves. Scene is laid on one of the old plantations of Dixie. Illustrating, as it does, the destruction of the home by the use of strong drink it is of commanding interest in the campaign against the liquor traffic.

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See review in Pentecostal Herald, Louisville, Ky., of September 14.

with the same people in the Legislature an act was passed nullifying the Eighteenth Amendment which had just been ratified. This light wine and beer bill was declared unconstitutional by the Supreme Court of the United States. Thereupon, under the influence of Governor Smith, the 1922 Democratic State Convention inserted in its platform a plank favoring an amendment to the Volstead Act which would permit the states to allow the traffic in light wines and beer.

In other words, Governor Smith, having been defeated in the attempt to nullify the Constitution of the United States by the law he approved in 1920, then forwarded a plan to nullify the Constitution through an amendment to the Volstead Act in Congress authorizing light wines and beers. The alcoholic content of light wines of from 6 to 8 per cent., and of course everybody knows that such beverages are intoxicating.

So it is clear from the statements of Governor Smith himself, page 249, *ibid*, that he twice was the leader in concrete proposals to nullify the Constitution with regard to prohibition. Having failed in both these proposals, he is now maintaining that the state should have a right to determine for itself what is an intoxicant and that the decision of the Congress of the United States as to what is an intoxicant under the Eighteenth Amendment is not binding on the state. He stated in his memorandum, page 249, *ibid*, that light wines and beers are "not regarded as intoxicating beverages," as if the assertion of an obvious untruth would make it true.

Governor Smith is now insisting that because the repeal of the Mullen-Gage law did not abrogate the Volstead Act the repeal of the law must not be regarded as nullification. The intent of Governor Smith in approving the act of 1920 and the Democratic plank of 1922 was to nullify the well-known intent of the national policy and the Eighteenth Amendment. He was not permitted to do so by the Supreme Court. He has done all he could possibly do when he approved the repeal of the Mullen-Gage law, which was passed as a measure of good faith to make effec-

tive the Constitution of the United States.

The Constitution requires every state official to swear to support and defend the Constitution of the United States, and Governor Smith, seventeen times appointed or elected a state official under the benign influence of Tammany Hall, appears never to have discovered this or felt the obligation to support and defend the Constitution in the Eighteenth Amendment. He opposes and offends the Constitution, so far as the Eighteenth Amendment is concerned, and declares in defiance of well-known fact that light wines and beers are not intoxicating. This view is extremely popular in Tammany, where the alien element predominates and old appetites survive.

George Washington, in his Farewell Address, emphasized with magnificent dignity the importance of every citizen supporting and defending the Constitution and the law, and Andrew Jackson said:

"No amendment can be made in the Constitution except in the mode pointed out in the Constitution itself. Every mode else is revolution or rebellion. Therefore, when a faction in a state attempts to nullify a constitutional law of Congress, the balance of the people composing this Union have a perfect right to coerce them to obedience. The Laws of the United States must be executed."

Lincoln said:

"Let every American, every lover of liberty, every well-wisher to posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country and never to tolerate their violation by others. *** Let every man remember that to violate the laws is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that rattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice. In short, let it become the political religion of the Nation."

Coolidge said:

"The authority of the law is questioned in these days all too much. The binding obligations of obedience against personal desire is denied in many quarters. If these doctrines prevail, all organized government, all liberty *** are at an end."

But Alfred E. Smith, the leading sachem of the Society of St. Tammany, disagrees with Washington, Jackson and Lincoln and insists that a state should have the right to determine for itself the value and validity of a constitutional amendment.

In view of this remarkable memorandum of Governor Smith of June 1, 1923, his statement that Mr. McAdoo, in his speech at Richmond, Virginia, urging law enforcement, did not know his Constitution, need not be regarded as in any way impairing Mr. McAdoo's reputation as a lawyer. Mr. McAdoo does know his Constitution—and Mr. Smith does not.

The one great danger in the Smith candidacy is the idea that he can carry New York and New England on the wet issue. Coolidge got about 200,000 more votes than Smith in 1924. Mr. Coolidge was regarded as

dry and Mr. Smith's wetness did not give him the larger vote by 200,000. Senator Wadsworth, a Republican, should have received a vote similar to that of Coolidge because his political views were the same, but was defeated because he espoused the wet issue.

By another analysis of the New York vote of 1924 it will be shown that Smith could not possibly carry New York in 1924. (For figures see the World Almanac, page 842.)

AN ADDRESS TO THE AMERICAN PEOPLE.

"How Long Halt Ye Between Two Opinions? If the Lord Be God, Follow Him; but if Baal, Then Follow Him."

If Hoover Be Dry, Follow Him, but if Smith, then Follow Him.

This nation has come to the parting of the ways; it faces a crisis no less serious than came to the Hebrew nation under the reign of King Ahab.

For such a time as this, "Behold Elijah is here." When the prophet of Israel had issued his challenge to the followers of Baal, all the people answered and said, "It is well spoken." Herbert Hoover has spoken!

He has spoken without equivocation.

His word is as good as a government bond.

The discomfiture of the wets in the election will be no less complete than were the prophets of Baal. They will be "hewed in pieces before the Lord" in the November election.

The champion of Nullification will go down before the challenge of Herbert Hoover as Goliath went down before the son of Jesse.

Defender of the Constitution.

In his Speech of Acceptance, Mr. Hoover said, "I am opposed to the repeal of the 18th Amendment—I stand for the enforcement of the Statutes enacted thereunder—It is an experiment noble in motive and far reaching in purpose." He attributes our unexampled prosperity and progress in part "to the abolition of the saloon"; he says, "Crime and disobedience to law can not be permitted to break down the Constitution and Laws of the United States"; he says, "The Republican party does deny the right of anyone to seek to destroy the purposes of the Constitution by indirection."

The Great Nullifier.

That is the doctrine of Alfred Emanuel Smith; that is exactly what Governor Smith has advocated and, but for the Supreme Court, would now be the law of the State, over which he is governor, containing one-tenth of the population of the Nation. With the reconstruction of that Court by the election of Smith, the 2.75% beer bill passed under his administration as Governor could be duplicated with varying alcoholic content by the several states, without changing a line of the Federal Enforcement Act or amending the Constitution. That is nullification "by indirection." All that is necessary to carry out the assassination of the Constitution is a wet State Legislature and a reorganized Smith Supreme Court. Smith said, "The people of the State of New York should have the right to determine the alcoholic content—leaving the state the right to enact any statute it pleases, with regard to regulation of the traffic in light wines and beer." Signing the State En-

forcement Repeal, which he said, was "removed from the statute books with my hearty approval," he said, "This repealer will establish beyond a doubt the rights of the sovereign states of the Union." That is, the right of the States to nullify the Constitution of the United States!

That is the damnable doctrine of nullification that was challenged by Andrew Jackson, the Democrat, and Abraham Lincoln, the Republican. If it can be done with the 18th Amendment, it can be done with any other part of the Constitution.

Herbert Hoover meets this nullification doctrine of Governor Smith. He says, "Modification of the Enforcement Laws which permits that which the Constitution forbids is NULLIFICATION. This the American People will not countenance."

"And all the people answered and said, It is well spoken!"

On that declaration Herbert Hoover is the next President of the United States. Nullification has been fatally wounded by the sword of the Lord and Herbert Hoover.

Choose you this day who you will serve, but as for me and my house we will follow Hoover and Curtis, the Flag and the Constitution.

Issued by the Chairman, Clinton N. Howard, Rochester, N. Y.

IS THE POPE TO RULE AMERICA?

The batteries of Rome, thank God, are at last unmasked. "Baltimore and St. Paul, and Chicago" could not hide the gray steel cylinders that are pointed at our liberties, ready, primed and fused and loaded to destroy every institution made possible by Magna Charta, the landing of the "Mayflower" and the Declaration of Independence. But many Protestant people are apparently blind to the deadly menace, deaf to the warnings, deceived with a delusion of false security. It will not be the fault of Rome, if her son, Al Smith, is not elected for President of the United States of America this coming election. What then are we to do to prevent this catastrophe of Papal rule? We must agitate the public mind. I have no patience with the chicken-hearted Protestant who says, "You will kindle a religious war if you say these things." My friends, it is already kindled and we Protestants did not kindle it. Rome by day and by night is pushing herself to a political leadership and mastery in this country. She will never be content till she does for America what had been done for Ireland, France, Spain, Italy, Belgium, South America, and poor Austria, where I was born, and where I lived and suffered until I was twenty years of age. I know by bitter experiences the spirit of bigotry, hypocrisy, superstition, treason and murder which actuates a Roman Catholic Hierarchy.

Where the priests are free, the people are slaves! Where the priests are rich, the people are poor! Where the priests teach, the people are ignorant! Where the priests prosper, progress is paralyzed! Where the priests lead, they lead into misery, bondage, poverty, superstition, persecution—ruin! "Once to every man and nation

Comes the moment to decide, In the strife of truth and falsehood For the good or evil side."

That moment has come to America. We must rise and tell the Pope of Rome that this is a Protestant nation and that we have a hundred million

people in this country who are not willing to bow down to "Holy Dad" and call him "Our Lord, God the Pope," "King of Heaven, Earth and Hell."

Roman Catholic Hierarchy may make him king of hell if they want to, but American people will not permit him to rule America, and more than that, American Protestants will see in this coming election that the man (Al Smith) who swore his allegiance to the Pope of Rome in preference to Uncle Sam will not occupy the White House in Washington, D. C.

S. E. Polovina.,
"Sam the Methodist."

AINSWORTH MAKES ATTACK ON AL SMITH.

President Can Change Dry Amendment Indirectly.

Bishop W. N. Ainsworth, of the Methodist Episcopal Church, South, in a formal statement against the presidential candidacy of Gov. Alfred E. Smith declared today that no one "would be beguiled by the sophistry that the president cannot change the Eighteenth Amendment."

"The coming election will be largely a referendum on national prohibition," said the bishop.

Declaring that Smith has fought every vestige of anti-liquor reform, the bishop went on to say that "he has done it so persistently and spectacularly that he has become the idol as their most hopeful Joshua to lead them into a land that flows with beer and wine."

"The nominee is personally and by practice wet," the statement said. "He is an habitual drinker. There has been no effort to deny a statement made by The Nation last November that 'he drinks every day and the number of his cocktails and highballs is variously estimated at from four to eight.'"

"Unless as president he reforms, he would have to transport liquors to the White House in violation of the nation's law, or go constantly outside for bootleg liquor, or to the homes of friends to imbibe their pre-prohibition stocks. For the head of a government to violate the law he has sworn to enforce will not promote respect for him or for the law and a cocktail president of a prohibition republic will disgrace America before the intelligence of the world. Such incongruity may suit the sidewalks of New York, but it affronts the sober sense of all genuine Americans."

Bishop Ainsworth closed by stating that the "manhood and womanhood of the South are ready to make a new declaration of independence—the right of free-born American citizens to judge parties and politicians for their moral and social worth."

OUR NEW BOOK "REVIVAL BLESSINGS."

This book by Dr. G. W. Ridout, of Asbury College, is one of the latest on Revivals and contains the history of the great Revivals of history. Tells of great outpourings of the Spirit. It is packed full of suggestions on soul winning, Topics for preachers, Aids to Personal Evangelism, etc.

This book is different from any other book on the subject and Dr. Ridout uses his usual method of digging up gold nuggets from his extensive reading and research and bringing them forth for everybody to enjoy. Price One Dollar.

GOVERNOR SMITH'S ACCEPTANCE SPEECH.

F. Scott McBride, General Superintendent of the Anti-Saloon League of America.

Governor Smith's position on prohibition does not offer a solution of the liquor problem. It offers no possible hope of eliminating the drink habit or the liquor traffic.

Smith's declaration that he would enforce the Eighteenth Amendment throughout the United States is utterly unconvincing in view of his failure to enforce prohibition in New York. As Governor of that State he took the same oath to support the Constitution that he would take if inaugurated President. Yet he advocated and signed the measure that took away effective enforcement powers from 33,000 public officials and permitted the State in which he is now the chief executive to become most notorious for liquor lawlessness.

Only Governor Smith's lack of experience in the enforcement of prohibition and lack of sympathy for the purposes of the law can explain the amazing weakness of his proposal.

Smith advocates modification of the present national law to permit each state to determine the alcoholic content of intoxicating liquor subject to the standard fixed by Congress. This is an effort to get around the Eighteenth Amendment. He accepts it as a Constitutional duty to advise Congress of whatever changes he deems "necessary and expedient" relative to prohibition. If he recommends and Congress passes a law raising the alcoholic limit high enough to permit the manufacture and sale of intoxicating liquor under the Eighteenth Amendment the result would be nullification of the Constitution.

Governor Smith also proposes an amendment to the Eighteenth Amendment to permit any state to import, manufacture or cause to be manufactured and sold alcoholic beverages. This would restore the old-time liquor traffic. The provision of this plan that intoxicants should not be consumed in any public place would make it worse than the old saloon system. It would be criminally objectionable to thus force drink into the homes where it would be a constant temptation to children and young people.

So called Government control of liquor advocated by Smith would in reality become liquor control of the Government. This system increased the sale of liquor fifty per cent within the last year in Ontario. This system has failed wherever tried. Derelict officials who have failed in doing their duty against outlawed bootleggers would not enforce restrictions surrounding legalized sale and distribution.

Smith's local option plan would not remedy a single evil of prohibition enforcement. It would restore the liquor traffic to a legal standing and give it the political power with which to regain its former foothold. Every wet center would become a distributing point into dry territory. The distance would be shortened for rum runners and the difficulties of enforcement would be increased. Liquor would become more accessible to young people in both wet and dry territory. Far from settling prohibition as a political issue the question would be reopened in every state. The Eighteenth Amendment which is now our "Government policy" based on "the deliberate action of an informed elector-

ate" would be subjected to political attacks in every state by the brewery interests of the nation and every wet political group, including Tammany.

There is nothing new in Smith's declared position. He has simply accepted and become the advocate of the program of the Association Against the Prohibition Amendment. This was to be expected since John J. Raskob, his chosen chairman and campaign manager, is a prominent official of this wet organization. Within the last year this wet group has caused to be introduced in Congress various bills covering the various proposals by Governor Smith.

Young men and young women throughout the nation who will cast their first votes in the next election are certain to resent Governor Smith's statement that young people are now using liquor in a way which was unknown before prohibition. College presidents and other impartial observers of modern youth testify that young people are more temperate now than ever before. It is unfair to base a general charge against youth because of a few groups of young drinkers whose actions are conspicuous because illegal and notorious because advertised by the opponents of prohibition.

Contrast Governor Smith's impractical, reactionary, inconsistent and compromising proposals with the straight-forward statement of Secretary Herbert Hoover who declared in his acceptance speech that he "is opposed to the repeal of the Eighteenth Amendment" of "nullification of the prohibition law" or "modification by indirectness" and stands for the correction of evils in prohibition enforcement, and who declares that he will preserve, protect and defend the Constitution of the United States.

The dries will meet the wet program of the Association Against the Prohibition Amendment as accepted and advocated by Governor Smith as they have met this same program in the past.

ANOTHER HOOVER DEMOCRAT.

My reasons for being a Hoover Democrat are:

1.—Al Smith is the product of Tammany Hall and Tammany Hall has bolted every Democratic nominee not of their choice since Grover Cleveland. Politics, "Science of Government" and good government appeals to good men.

2.—Al Smith says he's against the Eighteenth Amendment and Eighteenth Amendment is a part of the Constitution of the United States which is the foundation of our government, therefore he sets himself up against the United States government and then offers himself as a leader of the government.

3.—The Constitution is opposed by every lawless element, anarchist, bolshevist, therefore I cannot vote for any person on earth that is against my government regardless of the political colors he sails under. To label a man as a good Democrat does not make it true if he isn't.

4.—Al Smith has a right to his religious beliefs and to run for the presidency. I also have the right as a free born American citizen to vote against him on any conviction I see fit. Why whine religious tolerance when that is not the issue? The issue is: "The Constitution vs. Lawless Democracy."

5.—I oppose the open saloon, blind tigers, bootlegging or making and

selling intoxicating liquors of any sort for five reasons: (a) Business; (b) social; (c) moral; (d) educational; (e) home. Saloons not allowed near schools and churches. Why? Because they're an enemy for what these great institutions stand.

6.—Democracy means "People rule." Al Smith's New York governorship record shows that he was elected each time by the city vote and runs that great state and New York City to fit the foreign population of 75 per cent who brought their un-American notions of free government to this country and seek to make our country's civilization void of all moral stabilizing elements which ruined theirs.

7.—Al Smith is not a true Democrat. I've voted the Democratic ticket all my life, and whenever the Democrats offer me a Jeffersonian Democrat to vote for I'll do it. But as it is now, I'll cheerfully support Herbert Hoover for president, with the happy feeling that I have done my whole duty as every good citizen should do.

8.—The person who tells me I haven't the right to put principle above party announces to the world that he doesn't know what true Democracy is or else does know and willfully seeks to intimidate me to prevent the truth, which lawless spirit dominates the Al Smith-Tammany Hall ring rule or ruin crowd and reveals what we could expect if he were president.

9.—Good citizens will please remember that Al Smith came from the lawless element, the Bowery of New York, boasts of it, says he's for the open saloon, and only a deluded person could kid himself to believe that this man who has power to appoint thousands of federal enforcement judges and officers, would appoint men whom he thought would enforce the prohibition law. Right now above all times America needs law abiding example among all good citizens and especially among the higher officials of the land.

10.—If the voter will study the candidates in nation, state, county, city and community and see who the lawless element is for, he or she can all vote opposite safely. Lawless people and their sympathizers will not like this article. Herbert Hoover is one of the biggest business men in the United States as his war record and subsequent work shows. Mr. Hoover is a far better Democrat than Al Smith and for that we'll just Hooverize Al's presidential ambitions to a toast of good old H₂O. All hail for the grand old U. S. A.

A Reilly Copeland.

A RESUME OF FACTS.

1. The New York wet organization twice prevented the nomination by the Democratic party of a logical "dry" candidate for the presidency, preferring certain defeat to lack of absolute control. Then that organization knifed the Democratic ticket in return for state political advantages.

2. At the Democratic convention in New York in 1924, Mr. McAdoo was the leading candidate, quite obviously having the support of a majority of Democrats and of many more than the number of Democrats desiring the nomination of Governor Smith in 1928. The New York wet organization prevented his nomination solely because he was dry, injecting the false issue of religion as a last desperate means.

3. When it became apparent that a

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It is an eye-opener.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

continuation of the contest between Mr. McAdoo and Governor Smith would read the Democratic party, Mr. McAdoo showed his unselfishness by withdrawing his name from further consideration. The friends of Governor Smith seized upon the resulting situation to press the name of their factional candidate.

4. The method of "building up" Governor Smith's candidacy has been without parallel in United States political history. Republican papers have printed leaded, large-type editorials insisting upon his nomination. The whole matter is covered deep with suspicion. It is perfectly apparent that no other candidate, no other man, in America has been able to command to such an extent powerful unseen influences.

5. The Southern Democracy, consistent in its political position for a generation, absolutely dry, was told that it must accept Governor Smith's candidacy or the Democratic party would be split and Civil War punitive measures would be invoked against the South.

6. The nomination of Governor Smith by the Democratic Convention at Houston demands of the South and West a violation of conscience, a disregard of principle and honor and a public, recorded humiliation.

7. That this nomination heads straight back to the saloon is perfectly apparent. Platforms and professions mean nothing in the face of acts, utterances, and records made before the days of campaign expediency. If a wet is elected president, it will immediately be claimed that the nation by popular vote has disavowed the prohibition law and a massed assault all along the line will immediately be ordered for the purpose of restoring a five billion dollar trade in intoxicating liquors.

8. The methods of Tammany in New York raise the grave question whether it might not be possible for the same organization to build up in the nation a similar machine. It is believed that in New York, Tammany names not only the Democrat, but the Republican election officials at many polling places and that as a result, opposition to Tammany is under an almost hopeless handicap. With hundreds of millions of liquor profits involved, the nation cannot afford to see the establishment of such a machine in federal power.

9. Beyond doubt, many men at Houston voted for the nomination of Governor Smith in the hope, perhaps a forlorn hope, that the party might be delivered from the body of this death. If this is to be done, the nation must speak with utter finality. The best service that a Democrat can render the Democratic party in the present situation is to register an effective protest at the ballot box.

OLD TIME NEW YORKERS WONDER!

By J. W. H. deBelleville.

Old-time New Yorkers who are familiar with Gov. Smith's political record on the subject of the saloon are wondering whether they have correctly read his statement in his recent telegram to the Houston Convention.

Like most Tammany politicians, the Governor has acquired the reputation of being too shrewd to be caught in an untruth, a virtue much emphasized and practiced by Dick Croker, the "silent" leader who never forgot a good turn or failed to conciliate an enemy when the opportunity offered, and whose word was as good as his bond.

Those who refused to believe that political corruption and truthfulness could go hand in hand dismissed such asseverations of personal integrity with a shrug. "There is honor among thieves" and it is notorious that Tammany hangs together, was a common explanation of it.

But here is Smith, the political friend and champion of the saloons since his early days in the New York legislature, coming out flat-footedly with a statement reading as follows: "I am satisfied that without returning to the old evils that grew from the saloon, which years ago I held and still hold was and ought always to be a defunct institution in this country, etc."

Here is his record:

1904 voted to weaken the town local option bill against hotel bars.

1905 voted for several amendments to destroy Wainwright local option.

1906 voted for amendments to kill local option bill.

1908 voted to bring saloons nearer to churches and schools.

1909 offered bill to allow saloons nearer than 200 feet to a church, to increase hours saloons could keep open.

1913 voted to increase hours of saloons and the McCue bill to hinder conviction of violators.

As late as 1923, the New York Times, a wet newspaper, reported him as saying, "I will be glad to go down and help him (Senator Edge, of New Jersey) put over his bill if that will get us somewhere where we can put a foot on a brass rail again and blow off the froth." In this matter the Governor has admitted that he was correctly reported.

Those who privately admit that Smith is working diligently to bring back the saloon, perhaps in a slightly modified form, think it is a mistake for him to try to sidestep his record as its friend. They think he should be as frank on this subject as he is in his purpose to lead the movement to restore the legalized traffic in liquor.

The New York Governor was brought up in the environment of saloons of the worst type—those on Oliver Street and vicinity in the great East Side of New York. If ever a man had an opportunity of first-hand information on the evils of the liquor traffic, it was he. Every sort of vice was rampant within them. They all had their back rooms where dissolute men and women congregated and where young girls were lured to their destruction.

Tammany Hall politicians of the type of Martin Engel and his followers frequented these resorts, made their political bargains and consummated city contracts in those same saloons. The graft from the disorderly houses and gambling dens changed hands there.

No bootlegger ever treated the law with greater defiance than the average saloon keeper. Every law regulating the traffic was contemptuously disregarded. Early closing was a joke. The law against Sunday sales was laughed at. That against selling to minors was openly violated.

Yet, notwithstanding his intimate knowledge of these conditions, since his early days in the Assembly "Al" Smith has befriended the saloons. He opposed every law that interfered in any way with them. He favored laws that gave them greater scope. He wants the return of the saloon and he has openly said so.

If elected President, he will appoint all Federal judges, all U. S. district attorneys, the Secretary of the Treasury who is responsible for prohibition enforcement and the attorney general who is charged with the prosecution of offenders.

By appointing wets to these offices he can destroy prohibition, and he will certainly do it, for that is his chief aim.

To take any other course would be to stultify himself with the great mass of his supporters, with the big brewery and liquor interests who contribute liberally to all of his campaigns, and with such important Catholics as John J. Raskob and Charles M. Schwab who are prominent factors in the campaign for the restoration of the liquor traffic.

A GRAVE SITUATION.

One of our preachers has asked us to state our convictions in relation to the advisability or unadvisability of supporting New York's wet candidate for the Presidency. We preface our statement by saying that the policy of this paper is to steer clear of politics unless a great moral issue is involved and then the issue will be discussed wholly apart from partisan politics. In this case the candidate belongs to the Democratic party with which, perhaps, the majority of our people are affiliated and, therefore, we shall scarcely be accused of having anything against the party as a party.

But if it will make as its standard bearer a man who is the avowed champion of the wets, a product of one of the most notorious political organizations the country has ever produced, it cannot expect the support of men who stand for the principles of morality and righteousness and for the largest advancement of the people.

We would not advise staying at home on election day if the New York candidate is nominated, but casting one's vote where it will count most against him and all other wet men. Maryland is fortunate in having an ex-governor as a candidate for the United States Senate on the other ticket, one of the most splendid characters the state has ever produced, against a rabid wet on the other. Our people will likely have no trouble in making a choice, judged by the highest standards. That is what this editor expects to do.

It is more than possible if the contemplated program of the wets is carried out that the cause of temperance will have a setback for a generation or more with disastrous results. The issue is clear cut and no one can plead ignorance of what he is doing. He will be responsible in the eyes of God and man.

Our great Church has taken no uncertain stand as to the issue at stake.

Our Bishops, in their address before the last General Conference, declared themselves in these ringing words:

"The national prohibition law is the most remarkable social enactment by any great nation to promote the general welfare by the restriction of the activities of the individual. The full effect of such a law will not be secured immediately, or even in a decade. That the results already secured are exceedingly beneficial is evident to any impartial observer, and there is good reason to expect far greater benefits in the future. The practical question today is whether the prohibition law shall be nullified or shall be properly enforced. The amendment prohibits the manufacture or sale of 'intoxicating liquors for beverage purposes.' The traffic in intoxicants of any kind is, therefore, a lawless traffic, even though they should be denominated 'light wines and beers,' and the aim of all such proposed weakening legislation is the practical nullification of the prohibition law. The industrial, social, educational, moral and religious forces of the nation, led by its Christian citizenship, overthrew the legalized liquor traffic, and secured national prohibition. The same great forces must unitedly fight with equal vigor and persistence the outlawed criminal traffic, and the would-be nullifiers of the law. The open defiance of those who declare, even in the highest legislative assembly of the nation, that men will have intoxicating liquors, 'Constitution or no Constitution,' is an incitement to anarchy. It must be recognized as such, and whatever is necessary to secure effective law enforcement must be done. There must be continued, ever increasing emphasis upon the educational process in the press, in the pulpit, and in the school, setting forth the evil of alcoholism, and the destructive results of lawlessness upon the entire fabric of national life."—Editor Southern Methodist, Baltimore.

ing the political game trying to seize the reigns of this Christian Government of religious freedom, and free speech? The time calls for every minister of Jesus Christ and Protestantism to rise to the conflict and with the laity of the church administer such a stinging blow to this Tiger at the door that he will suffer the worst defeat in the history of this country. Shall we be quiet, or shall we rise to the conflict?

SHALL WE BE QUIET WHILE THE TIGER IS AT THE DOOR?

Yours for God and good government,
J. B. McBride.
112 Arlington Drive, Pasadena, Calif.

The question in the caption of this article is one that should deeply concern every lover of the church, and free government. The crisis is soon to be met that will decide whether the Volstead Act shall be annulled, and the Constitution of the United States shall be ignored, or whether we shall have the law upheld, and the Constitution protected. Shall we as citizens of free America, lovers of God and Puritan religion, and the church of Jesus Christ, be quiet at such a time as this? If the church ever needed a genuine old-fashioned revival of religion to protect and preserve it, and enable it to stem the tide it is now. If ever the United States needed a man in the White House in Washington, D. C., it will be during the next quadrennium to protect the interests of the people, and preserve the government.

The Tammany Tiger is growling at the door and Al Smith, its champion, and devout servant, is declaring if he is elected that he will find a way to let the drink demon set up his mills of destruction, and that those who desire to drink intoxicating liquors can find a place to buy whisky, or drinks with a severe kick in it. He says that he does not favor the open saloon as we had them in olden days, but he does favor a substitute. Shall we be quiet while the Tiger is at the door and Roman Catholicism is play-

Shall Al Smith Be Elected President?

The liquorites and boozers say YES!
The Romanists and Reactionaries say YES!
The place-seeking politicians say YES!
The grafters and "office for helpers" say YES!
The home-lovers say NO!
The patriots and real Americans say NO!
The Churches and Sunday schools say NO!
Those who love God better than gold say NO!

The tricksters expect to "put him over." An "Al Smith Club" was to be organized at Lexington. The leaders announced "No speaking!" Of course not. They who are evil love darkness, and shun light. His election would disrupt the Democratic Party, bring discord into the Nation's life, destroy the homogeneity of the South, crowd the discredited liquor forces in the White House, establish the unholy hordes of political Romanism in many positions of Government, and greatly reduce the high moral tone of the U. S. A. His leadership would tend to the nullification of the Eighteenth Amendment, and thence to general lawlessness.

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Louisville, Kentucky.

The Osservatore Romano, the official organ of the Vatican, sometime ago published an exposition of conditions in the United States under prohibition. Among the news items mentioned is a recent statement of representative F. H. Laguardia, of New York, in which he says that a liquor syndicate controls sales in the American Metropolis. Brisbane tells us that New York City has twenty-five thousand speak-easies where strong drink can be secured. This statement in the Pope's paper also contains a quotation from Mrs. James J. Walker, wife of New York's Mayor, in which she says: "Prohibition has failed miserably." The communication closes by assuring its readers that prohibition in the United States will be destroyed.

It is no credit to Al Smith, Governor of New York State, and Jim Walker, Mayor of New York City, both elected by Tammany Hall, and the great lawless liquor element made up of some millions of foreigners, that prohibition is a failure in New York City. If said governor and mayor were true American citizens and honored the constitution of the United States, there would be a very different state of things in the great foreign city of New York. If the liquor interests of New York City could be destroyed, and this vast foreign element, who have not a symptom of real Americanism about them, were deprived of their voting power, Al Smith would not be Governor of the State, and Jim Walker would not be Mayor of New York. It is to their interest to nurture and take care of this lawless foreign element.

THE POPE'S PAPER.

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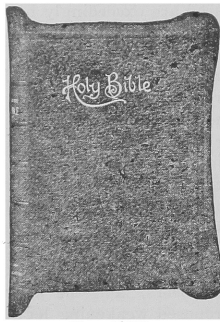
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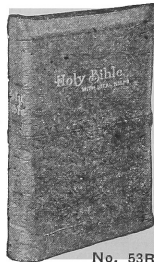
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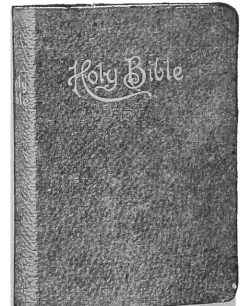
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IF GOD SHOULD BECOME ANGRY WITH US.

By The Editor.

IT is not impossible that God should become angry against our sins. The Psalmist calls our attention to the fact that "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger forever."

The Scriptures reveal the fact that in the past God has chastised sinful nations. Rejected mercies are followed by severe judgments. The highway of history is strewn with the debris of ruined empires and wrecked civilizations. Egypt perished, so did Babylon. The Roman Empire broke into pieces, Israel was doomed, Jerusalem destroyed and those who were once God's chosen people were carried into captivity by people who knew not God.

Sin brings its own punishment. People who continue in sin love it, indulge in it, grow rampant in their wickedness. They insult God, challenge him to do his worst against them, then forget him and live without God in their thoughts. They go from bad to worse until they drown themselves in their own corruption. Their selfishness breeds war, pestilence, famine, slaughter and sin reaps a great harvest of destruction and death.

Thinking about conditions in our great nation, we can but be uneasy. We have not only been sinning as individuals, but we have national sins. God has said "Remember the Sabbath day to keep it holy." Take the national game of baseball and think of the multiplied hundreds of thousands that desecrate the holy Sabbath, attending baseball games in a perfect riot of open violation of the plainly written word of God. Take the immodesty in dress, and that which follows it of lust and wickedness. Does any one suppose that God is indifferent to these things? Think of the waste of money in sinful pleasure, extravagance, riotous living, every sort of godlessness.

What serious person can contemplate conditions in the church without deep concern. We are paying out from five hundred thousand to a million dollars for great cathedral churches and, at the same time, calling missionaries home from the foreign field because of lack of financial support. Church members are wasting hundreds of millions on tobacco, chewing gum, cosmetics, and many foolish things which contribute nothing to their well being, and leaving a large per cent of the world's population without the gospel.

If a man should lift his voice against false teaching, at once he is set upon and sneered at as a "heresy hunter," and yet there are ministers of great churches whose vast congregations sit supinely while their pastors deny the virgin birth, insist that the miracles recorded in the New Testament never did take place, ridicule the very idea

THE DAY OF PRAYER.

Do not forget that many of us are pledged to fast and pray on the morning of October 1, that a gracious God may help us in the overthrow of the liquor traffic. God is our refuge and strength; a present help in time of trouble. This is a time of trouble and we must have help from God. It is impossible to calculate the hurt that will come to us if the combination of evil influences should triumph on Nov. 6, and bring back upon us the curse of the liquor traffic with other evils that perhaps would be more far-reaching and destructive. If there ever was a time that we ought to pray, and vote as we pray, that time is now.

H. C. Morrison.

of the inspiration of much of the Old Testament, and claim that Moses got his thinking which he writes in the Old Testament Scriptures from Egyptian civilization, rather than by inspiration from God. Many of our theological seminaries are inculcating false teaching, which makes evangelism impossible for their students: meanwhile, the teaching of our Lord with reference to the new birth is ignored; and tens of thousands of people being brought into our churches without any sort of knowledge of regenerating power. The idea of a mighty baptism with the Holy Ghost, purifying the heart by faith, is a subject for ridicule in a large per cent of our churches.

As we contemplate these things we ask, Can God be indifferent? Will he always chide? May we not expect his judgments to come upon us? Is it not a time when ministers and Christian people should arouse themselves, should give themselves to fasting and prayer; when we should turn back to the old-time revivals of religion, preach mightily against sin and call the people to repentance. Ought not the ministry of these United States to cry aloud, even if they suffered for doing so, against the popular evils, and warn the people of the judgments of God, of coming death, of outer darkness and a bottomless pit of agony and sorrow? Ought not the pulpits of this nation to burst into a holy flame of evangelistic fire, turn back the tides of evil, and bring the people to repentance and saving faith in Jesus Christ? Something must be done, and done soon. It must be something radical; divine power must come down out of heaven upon the people. There must be a mighty turning away from sin or we are in great danger that a merciful God become angry with us, and send some tremendous punishment upon the nation.

Now it is usually little things that cause us to stumble. I do not fall over a beer barrel, but I slip over a piece of orange peel. I have never stumbled over a bale of cotton, but if one flaw in the pavement projects a third of an inch I may be brought to grief. I can avoid the bigger things; I am careful about the trifles. The little things cause me to stumble. Life is made up of steps and incidents and trifles.—Dr. J. H. Jowett.

A Chapter from My Autobiography

CHAPTER XXXIX.

In New Mexico.

FROM California, wife and I went to Albuquerque, New Mexico, a beautiful city with a large Mexican Catholic population and at that time a difficult place for religious revivals. The people were not in the habit of attending church. I remained there for ten days, preaching three times a day eight of these days, twice in the church and once on the streets. As the people were not disposed to come to us we went out to them. I reproduce this entry in my diary for May 21st, 1895:

"Preached three times. Once on the street. Large crowds of men at the meeting. We stood in the rain to preach. Many men stood to listen. Dogs fought, and a negro man came out of a saloon and rang a big dinner bell to disturb us. But I lifted up my voice, spoke loud, the crowd remained quiet. Nothing interrupted us and God gave the victory."

From Albuquerque, we went up to Los Sierras to help Brother T. L. Adams again. We had a very gracious time. I notice this record in my diary for June 2, 1895: "Preached four times. Let one prayermeeting. Two sanctified, four converted, excellent street service, good congregations, many seeking sanctification, several seeking conversion, five persons offer for church membership."

After preaching for some days in Los Sierras, we went up to a mining town some two miles from the village where there were quiet a number of people and preached several days. Brother Adams and myself, with the assistance of a few men built an arbor, setting up strong posts and covering same with cedar brush. We also tacked wires on the posts and worked in brush for walls to protect us from the disorderly crowds that gathered outside. While we were at work I was on top of the arbor laying the brush and the posts gave way and we came down with a crash, but I was unhurt. We had a gracious meeting. Some forty-odd professed conversion or sanctification and there were thirteen additions to the church. Up at the coal mine we had about thirteen salvations and twenty-three united with the church. These were very gracious meetings in this wild mountain town with Mexicans, Indians, foreigners, and a desperately wicked group of people who had little respect, many of them, for man and no reverence for God, but the Lord was with us in a gracious way. Frequently people tried to interrupt me but the Lord helped me to answer them quickly and to the point and after a few rounds they kept very quiet at our street meetings. One night several rocks were thrown. One wo-

(Continued on page 8)

SOME REVIVAL NOTES.

Rev. G. W. Ridout, D.D., Corresponding Editor.



The revival has been defined as "renewed interest in religion, after indifference and decline: a period of religious awakening: special religious interest." It is that thing which distinguishes between "the flame of a blazing ecstasy and the gray ashes of a formal profession."

During the revivals of 1857 and 1859 there was a minister across the sea who made it his duty to pray for a revival of religion. When the Irish revival broke out he did not like it, saying, "It was too Irish." When the American revival was in full swing he had no praise for that, saying, "It was too American," and then when the revival struck into his own community and some of his own congregation became converted he said, "It was all excitement."

Moral: Some preachers and some people want a revival, but they want it in their own way and upon their own terms. They set up some sort of a pattern and they do not want the revival to come except according to that. A real revival must come from God and he chooses his own manner and methods.

Very often the revival upsets all our theories. When Charles Finney was having his first great revivals in western New York Lyman Beecher was so opposed to his measures and methods that when he heard Finney contemplated coming into New England Beecher wrote him thus: "Finney, I know your plan and you know I do. You mean to come to Connecticut and carry a streak of fire to Boston. But if you attempt it, as the Lord liveth, I'll meet you at the State line and call out all the artillerymen and fight every inch of the way to Boston, and then I'll fight you there." Four years afterward Beecher was one of many ministers to welcome Finney to Boston, and afterward wrote of the revivals under his preaching as "The greatest work of God and the greatest revival of religion that the world has ever seen in so short a time. One hundred thousand were reported as having connected themselves with the churches as the result of that great revival, and this is unparalleled in the history of the Church and of the progress of religion."

Revivals of religion often break out from unexpected and obscure sources. The Irish revival of 1859 had its rise in four young men meeting together for prayer in a small school-house near the village of Kells, in the parish of Conner, every Friday evening, under the direction of James McQuilkin, who, having read the account of how the Lord answered George Muller's prayers, asked why he should not pray and expect answers.

In 1828, in Oswego County, New York, an unusual work of grace came to a very barren field in which 150 souls were converted. People could not account for it. Finally it was learned that two men living a mile apart had agreed to meet at a point midway, and there, in a cluster of trees, prayed for several months daily for an outpouring of the Spirit of God.

Revivals bring revelations to the churches and some are alarmed to see how low they have fallen. Spurgeon, in a sermon, said: "Have you ever read the 'Ancient Mariner'? I dare say you thought it one of the strangest imaginations ever put together, especially that part where the Old Mariner represents the corpses of dead men rising up to man the ship. Dead men pulling the ropes, dead men at the oars, dead men steering, dead men spreading the sails! I thought, what a strange idea! And yet I have lived to see that; I have gone into churches where a dead man was in the pulpit, a dead man reading the notices, a dead man rendering the solos, a dead man taking a collection and the pews were filled with the dead."

THE PROFESSING CHURCH.

Bishop R. S. Foster (Methodist) says:

"The Church of God is today courting the world. The ball, the theatre, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, Easter, Good Friday, and church ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom."

"Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, an impure gospel, which summed up is a fashionable church."

"Do not Methodists, in violation of God's Word, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on 'gold and pearls and costly array'?" Can anyone going into a Methodist Church in any of our chief cities, distinguish the attire from that of the theatre and ball goers?"

"Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion and are often sneering skeptics, go through a cold artistic, or operatic, performance which is as much in harmony with spiritual worship as an opera or theatre. Under such worldly performances spirituality is frozen to death."

"Formerly every Methodist attended class and gave testimony of experimental religion. Now the class-meeting is attended by very few, and in many churches abandoned. Formerly nearly every Methodist prayed, testified or exhorted in prayer meeting. Now but very few are heard. Formerly shouts and praises were heard, now such demonstrations of holy enthusiasm and joy are regarded as fanaticism."

Henry Ostrom, the evangelist, speaking to Philadelphia Preachers' Conference, not long since, told that in a certain city he was conducting a revival and there were many converts. He was out taking the air in the auto of one of the chief men of the church. They talked of the meetings when the gentleman said concerning the converts: "I hope none of them will join our church." Ostrom was astounded at such a speech and asked for an explanation. The man said: "Well, I hope they will not join our church, because we are all so frozen together that I am afraid they will go to hell through the church while thinking they are going to heaven."

Genuine revivals of religion have a powerful effect often in changing the thinking of preachers of the gospel and bringing them around to the real evangelical standards. I do not know whether it was in a revival that Thomas Chalmers, that great Scotch preacher, changed his thinking. For twelve years he preached morality only, then something happened in his own experience and he began to preach Christ. He tells about it in the following words:

"I cannot but record the effect of an actual though undesigned experiment which I prosecuted for upwards of twelve years among you. For the first eight years of that time I could expatiate only on the meanness of dishonesty, on the villainy of falsehood, on the despicable arts of calumny, in a word, upon all those deformities of character which awaken the natural indignation of the human heart against the pests and disturbers of human society. But the interesting fact is, that, during the whole of that period, I never once heard of any reformation being wrought amongst my people. All the vehemence with which I urged the virtues and the proprieties of social life had not the weight of a feather on the moral habits of my parishioners. *It was not until the free offer of forgiveness through the blood of Christ was urged upon the acceptance of my hearers that I ever heard of any of those subordinate reformations which I made the ultimate object of my earlier ministrations.*"

"He closed his memorable address with these words:

"You have taught me that to preach Christ is the only effective way of preaching morality; and out of your humble cottages I have gathered a lesson which, in all its simplicity, I shall carry into a wider field."

These words of Chalmers remind us of what John Ruskin said on a similar subject:

"I believe that the root of every schism and heresy from which the Christian Church has suffered has been the effort to earn salvation rather than to receive it and that one reason why preaching is so ineffective is that it calls on men oftener to work for God than to behold God working for them."

Lastly. In these modern times we need a Revival of Religion which will beget a new enthusiasm for righteousness and holiness, one that will restore the shout in the camp.

"Bring us back the Amen Corner that has long been frozen out, For nothing scores the devil like a grand old Methodist shout.

Bring back the faith of the fathers, its spinal column and grip,

In place of the limp, loose, wriggling of a Higher-Critic-ship.

Bring back the hot experience, that an angel might rehearse,

For that sigh in the swaddling bands of a little threadbare verse.

"Bring back the cross as a refuge from Sinai, lightning-scarred,

Conversion through deep conviction, and not through signing a card.

Bring back to full salvation, the flower of perfect love,

Till the Church is filled with the fragrance of Paradise above.

Bring back for us oh, Holy Spirit, whatever we have lost—

The might, the joy, the abandon, of fiery Pentecost."

Roman Church Pushes Smith Candidacy.

While denying that the Roman Catholic Church is in politics, and that the hierarchy of that church in this country, and even the Papacy itself, are back of the Presidential candidacy of the Roman Catholic Tammany Governor of New York, the hierarchy is permitting its three hundred periodicals published in the United States to disclose the utter falsity of the denial.

In hundreds of editorial columns every week those periodicals, which are completely under the authority of the hierarchy, scathingly denounce every criticism of the official record and political environment of Governor Smith, and every expressed doubt as to his availability for the Presidency. Not only in the diocesan publications of the Roman prelates, but in the shrewd and able mouthpieces of the Jesuits, and of other religious orders of the Church of Rome do these bitter denunciations appear.

No one reading the Catholic press can possibly doubt that the vote of that church, virtually in its entirety, will go to Smith, and that the ecclesiastical authorities both here and abroad are resolutely bent on his election. Winking at the fact that the papal system has been for centuries the most pernicious force in the domestic and international politics of the whole world, the hierarchy and its periodicals stubbornly persist in attributing opposition to the Smith candidacy entirely to what they flippantly term bigotry and religious prejudice.

Every citizen should clearly apprehend the gravity of the issues thus raised by this alien church ruled by one of the few surviving crowned and enthroned autocrats of the world.—*Christian Standard.*

A SOUL WINNER IN ACTION.

Rev. Raymond Browning.



THE greatest task that God has ever assigned to his children in this world is that of winning souls. The command to do this is so definite that no Christian can ignore it and the rewards for soul-winning are so tremendous that our enthusiasm should never wane. For instance, in Daniel 12:3, are these beautiful words: "And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." Compared with this promise everything the world can offer fades into insignificance. Herein lies an opportunity to build for one's self a monument more enduring than the pyramids, more beautiful than Solomon's temple, and more satisfying than all the accumulated pleasures that the world could ever produce.

In response to a lady's request to write something in her album, the great missionary, Robert Moffatt, penned these words:

"My album is a savage breast
Where passions dark and shadows rest
Without one ray of light.
To write the name of Jesus there
And see that savage bow in prayer
And point to worlds more bright and fair,
This is my soul's delight."

In thinking over the books that have been written on soul-winning and personal work it occurs to me that the most definite, the most concise, the most practical, and the most illuminating treatise on the subject is found in the eighth chapter of the Acts of the Apostles, verses twenty-six to forty. In this story of Philip and the Ethiopian eunuch is found every necessary qualification for leading men to Christ. Other elements might be helpful and interesting but I call attention to the seven that are necessary:

1. *The soul-winner must be clear in his own experience.* We read in Acts 6:3, that Philip was one of the seven men spoken of as being "full of the Holy Ghost and wisdom." Many of these elaborate plans for organizing personal workers prior to an evangelistic campaign are disappointing because workers cannot impart what they do not possess. Until the Holy Ghost comes upon men and women any kind of religious organization, however well-intended, is just a body without a soul. Today in our churches we have endless organization, committees within committees, wheels within wheels, program chasing program in endless succession, together with institutes and inspirational meetings ad infinitum. It reminds me of a squirrel in a tin cage racing the roller round and round but getting nowhere. Apply the Bible test of wisdom, "He that winneth souls is wise," and the emptiness of the scheme is revealed. The solution of the problem will not be found in further plans and schemes but in men and women filled with the Holy Ghost.

2. *The soul-winner must be under the direction of the Spirit.* This incident begins with the Angel of the Lord saying, "Arise, and go towards the south," and then in verse 29, "the Spirit said unto Philip, Go near, and join thyself to this chariot," and again at the close of the story, "the Spirit of the Lord caught away Philip." Better than any scheme or plan that we may devise is the mind of the Spirit. If Philip had followed his own judgment he would probably never have gone down to the dreary desert with its blistering heat. He would have remained in the city with its large crowds and apparently large opportunities. He did not know that the Ethiopian eunuch thirsting for God was going through the desert but the Holy Ghost knew he was there and knew just what he needed. Into the unlovely and uninviting situation the Holy Ghost sometimes leads us that we may do the greatest work we shall ever do. Philip

did not realize that morning when he listened to the gentle whispering of the still small voice that he would do something that the Holy Ghost would write down in the scriptures to stand forever as a monument to his faithfulness and also as a perfect example of soul-winning. The adulation of great congregations, the itch for newspaper publicity, the love of comfort and convenience, and bad judgment of even good friends often conspire together to restrain us from deserts where the largest and most precious diamonds are to be found. David Livingstone buried himself in Africa but his dust lies in Westminster Abbey and his name is immortal. William Booth left the regular ranks of the ministry to mingle with scum of London but God raised him up until the whole world knew him and mourned when he died. Wilfred Grenfell left the allurements of civilization to practice medicine among the poor fisherfolk of Labrador but his name is fairer than the ice fields of that dreary land. Dr. John Brasher conducted a revival in a schoolhouse on Sand Mountain in Alabama when the winter wind was blowing cold and the congregations were small but it was a wonderful revival meeting. It gave the Holiness Movement of this day three remarkable preachers, the Owen Brothers.

3. *The soul-winner must be obedient.* In verse 27 we read "He arose and went." If Philip had been like some of the workers of today he would have said, "I feel that I ought to be going down towards Gaza today but this is such a busy time with me I think perhaps I will wait until next week. I'll phone my pastor and maybe he will be going down in that neighborhood and can attend to anything that is necessary." If Philip's obedience had not been prompt the eunuch would have driven on uninstructed and, maybe, never would have been saved. This would have been no small loss. The scripture says he was a man of great authority, that he was in charge of the treasures of a kingdom, and that he was on his way home after a fruitless endeavor to find God in the regular church services. One of the further evidences that he was a great man is shown in the fact that he was diligently studying the prophecy of Isaiah while being jolted in a springless chariot down the hot dusty road of the desert. If Philip had been stubborn or sluggish the eunuch might have gone back to Ethiopia and said to the queen, "I saw the great temple at Jerusalem. I heard some eloquent preaching. The great choirs sang beautifully. All the appointments for worship were elegant and expensive beyond description but somehow I didn't get very much out of it." What he really said was probably something like this: "O Queen of Ethiopia, a most wonderful thing happened to me. I left Jerusalem a disappointed man. My heart was as empty as it had been before I left home. I was driving along the road trying to get some comfort by reading something from one of the old prophets when all of a sudden an odd-looking fellow came trotting along by my side and asked me if I understood what I was reading. To make a long story short, this man proved to be a holiness evangelist named Philip. He explained the Scripture to me and led me to Jesus. Glory to God! I lost all interest in that big temple at Jerusalem and told Philip I wanted to be a member of a church that had the kind of religion that made people anxious to tell about Jesus. Right then and there he baptized me and gave me the right hand of fellowship and then I took another shouting spell and when I came to myself I was hugging the chariot driver and Philip was gone."

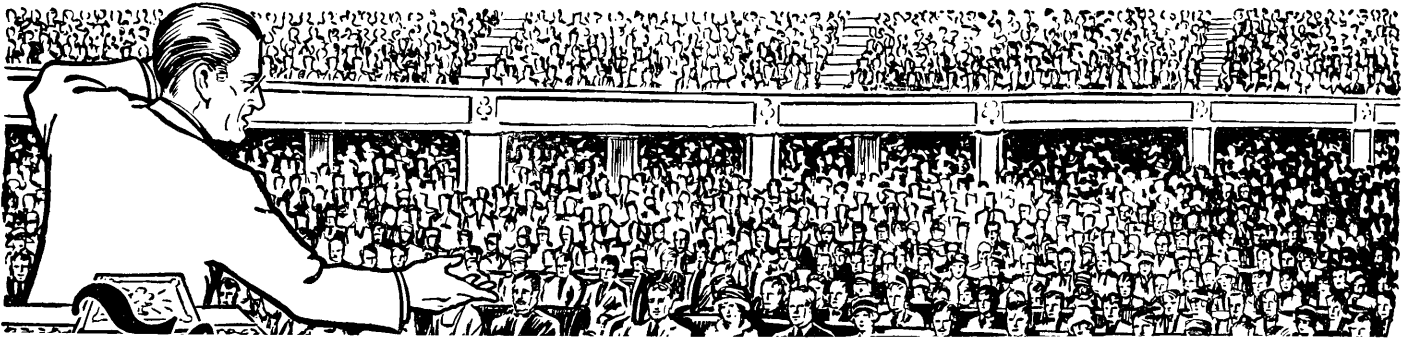
4. *The soul-winner must be an enthusiast.* We read in verse 30, "And Philip ran thither

to him." This intense faith that makes the walker run marks the difference between the ordinary Christian and the enthusiast. There is something wonderfully attractive and commanding about a person who is on fire with zeal for saving souls. A living bush is certainly more attractive than a dead one, but a living bush that quivered with wreaths of flame is what caught the attention of the mighty Moses. This holy enthusiasm leaps the barriers of the ordinary and commonplace. It makes God's men and women brush aside trifling conventionalities and unfetters them from the chains of worldly custom. Those four men at Capernaum who brought their sick friend to Jesus pushed past every hindering protest and tore up the roof of another man's house. It was a rather irregular religious service. There wasn't anything like it in the prayer-book but it saved the man and pleased the Lord. One of the greatest indictments that stands against our seminaries today is they rob our young preachers of their enthusiasm. They remind me of the old slaketub in my father's blacksmith shop. I have seen the steel or iron at white heat and scattering little stars of fire plunged into that old tub. There was a commotion for a little while but the glow soon faded. Thank God, for our holiness schools and colleges and seminaries whose energies are not spent in reducing spiritual temperature.

5. *The soul-winner ought to have a tactful approach.* Philip said, "Understandest thou what thou readest?" He began with something that interested the eunuch. Dr. John Matthews, a famous old Methodist pastor, once said, "I have spent more than half a century studying the easy access to the human heart." If our business is to love people and to help them to know God we ought to be very careful not to offend them at first approach. Philip did not begin by telling the eunuch that he ought not to wear finger rings and lodge pins. He did not discuss bobbed hair, short skirts, or silk hosiery. He did not ask him what he thought about fundamentalism and modernism, pre or post-millennialism, evolution or other controversial subjects. A good pilot knows where the rocks and reefs are located but he keeps the ship as far away from them as possible if he wants to get the vessel into port. For more than twenty years I have been a relentless foe towards the tobacco business in toto and yet I rarely mention the subject to any unconverted person with whom I am dealing. It seems to me that it is far more desirable to lead the man into a blessing which, as Bob Self says, "will change the color of a man's spittle," than to run the risk of getting your finger bit off while you are trying to gouge tobacco out of some fellow's mouth. In Kipling's poem entitled "If" is the term "the common touch." That common touch is a great thing. It is hard to explain just how to sit down on a rail fence alongside some old mountaineer and borrow his knife and whittle a stick and listen to him talk about his little farm and family until he will listen to you talk to him about your Lord, but it can be done. It is hard to tell any one just how to go into a cotton mill and encourage ignorant and, maybe, reckless boys to show you the working of the fine machine that he operates until he will not feel that you are superior or patronizing and will come to hear you preach, but somehow love can do it.

6. *The soul-winner ought to know the Scriptures.* We read that, "Philip opened his mouth and began at the same Scripture." It is not necessary that a person know all the Scriptures in order to lead a soul to Christ but the more one knows of the Scriptures the

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CHRIST THE WISDOM OF GOD.

Rev. John R. Church.

*We preach Christ crucified, ** Christ the Power of God, and the wisdom of God.—I. Cor. 1:23-24.*

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ANY times we preachers select texts and themes that have to do with the every day lives of men. These are worthy themes and ought to be preached upon, but there are other texts found in the Word of God that rise to such heights, and deal with such sublime themes, that they tower above the surrounding truths like great mountain peaks, lifting their hoary heads into the very heavens. This text that we call to your attention is so wonderful that it can never be exhausted, and its heights can never be explored. We can stand and look at it with wonder and admiration and go away with our hearts stirred to their very depths. No man can ever study this text prayerfully and carefully and ever be the same again.

In this first chapter of Corinthians, Paul draws a line of comparison between the natural wisdom of man, and the revealed wisdom of God. After all of the facts are in and the evidence has been heard Paul arrives at this conclusion, "the wisdom of man is foolishness with God. Now I don't think that Paul means to cast any reflection upon the wisdom of man. I don't believe that Paul would sneer at the accomplishments of man. Paul was an educated man and he had the proper respect for the natural progress that man has made. What he is trying to say here is, that the wisdom of God is so far superior to the wisdom of man that it makes the wisdom of man look foolish.

Man has done many wonderful things, and we have reason to be proud of his accomplishments. He has worked out wonderful systems of Philosophy, and searched after the truth in a very wonderful way. He has trained his telescope upon the heavens and counted the stars. He has named them and told us how large they are, and what their distance is from this earth. Man has harnessed the rivers and made them turn his spindles and light his house. Man has spanned the oceans and annihilated space. He has learned to make the very waves of air carry the sound of his voice across the seas. This is all very wonderful, and we have reason to be proud of it. In fact, I believe that God rejoices with man in his accomplishments; but still, when we begin to compare all of this with the things that God has done, it looks like child's play even to us. No wonder Paul said, "The wisdom of man is foolishness with God."

Some time ago I read of an astronomer who had a friend who claimed to be an infidel. One day this friend came in and was examining a miniature of the heavens that this astronomer had made. It was a very fine piece of work, and the infidel asked who had made it. His friend replied that no one had made it, that it just happened to come into being. Of course, this man refused to believe him, and this gave his friend the opportunity to show to him the foolishness of his skepticism. It is a great thing for man

to be able to fathom the mysteries of the heavens, but think of the wisdom that it took to make them. To balance one planet against another until all march in orderly formation throughout the ceaseless cycles of time. It is a great thing for man to be able to search into the bowels of the earth and find the different elements and chemicals to meet the needs of his body, but think of the wisdom that it took to anticipate those needs and provide for them before man ever walked upon the face of the earth.

Many times we laud medical science for what it has been able to do for the body of man, and the things that man has done are wonderful; but think of the wisdom that it took to create this body. It takes far more wisdom to make a machine that it does to repair one, and then, too, the doctors tell us that after all, nature is the best doctor. Many times the only thing that man can do is to give nature a chance to perform her duty. The tiny little red corpuscles that rush to the place of danger can do far more than any salve that the apothecary can mix. Behold the wisdom of God in making this wonderful piece of machinery that we call our bodies. A machine that can take the different kinds of food and assimilate them and distribute them to all parts of the body in just the right form to meet the particular needs of that member of the body.

Today we are hearing a great deal being said about the mind of man and his ability to reason and find out truth. We are told we need not accept anything that does not conform to our conception of the truth. How foolish for the thing that is made to say to the one that made it, "I am superior to you!"

Tom Paine said, in his Age of Reason, that "nature revealed all about God that we need to know," but Paul did not seem to think so. In fact, Paul tells us that the supreme revelation of the wisdom of God is not found in the heavens. Paul does not point us to flying planets, and to the wonders of nature to find the perfect revelation of the wisdom of God. He says Christ is the wisdom of God. Christ is so far superior to nature that the Psalmist said, "The earth should be his foot-stool." Paul says that man by wisdom knew not God, but God in the fulness of time sent his own Son into the world to reveal God to us. He came to this sin-cursed world and walked among men. He told us about the Father and pointed out the way to find him. He slept with men on the side of the mountains and stood by the grave and wept that we might know how much God was interested in us. He lived here for thirty-three years and then said, "He that hath seen me hath seen the Father also." Behold what wisdom is this that God should come so close to us, and reveal his heart to us in such a way.

Paul even goes farther than this. He tells us that Christ crucified is the supreme manifestation of the wisdom of God. Now there are some people today who do not seem to have room in their thinking for the cross and the blood. They would forget it and leave it out of their thinking, but this is not the case with Paul. He makes the cross the center

of his gospel, and tells us that the cross is the revelation of the wisdom of God. Now to properly appreciate Paul's conception of this, we need to keep two things in mind.

The first thing that we need to remember is the fact of Sin. There are too many people today who do not seem to have any proper appreciation of the sinfulness of sin. In fact, many people today seem to think that about all the world needs is a good bath and a fresh suit of linen and all will be well with man. We often hear people talking about accepting the standards of Christ for their lives when really the thing they need to do is to accept his blood for the cleansing of their sins. It is no use to whitewash the outside of the vessel when it is filled with corruption and deadness. Paul had some very decided views on the question of sin. He believed that all had sinned, and come short of the glory of God. He knew the power of sin in his own life, and he realized that the cross was the only remedy. Many people grumble because sin is in the world, and they ask why God permitted it to be here. If they would only stop and think they would realize that there could be no holiness without the power to sin. God could have made man like the beast of the field, and he would not have been responsible for his acts; but who wants to be like the beasts of the field? I had rather be the lowest man than to be the highest beast. God showed his wisdom in creating us free moral agents. Sin has marred the handiwork of God, but, thanks be unto God, there is a remedy. That remedy is the crucified Christ, who died that we might live. What wondrous love is this, O my soul. Christ the Divine died for man, the sinful, and revealed the love of God to us.

The second thing that we need to remember is that God is just. So many people talk of the love of God as if he were some soft, sentimental being that could do nothing but weep and sob over fallen humanity. God is love; but God also is just. He would not be God if he were not just as well as merciful. He hates sin as much as he loves the sinner. He cannot tolerate sin in his presence. The divine decree was "the soul that sinneth it shall die." The demands of the immutable law had to be met. Justice had to be satisfied. Behold how it was met! Heaven was robbed of its brightest jewel. God sent his own Son to take our place on the cruel cross. He bore our sins in his own body on the tree. God gave his best for man and met the demands of the law. Justice bowed her head and said she was satisfied. Mercy and peace met at the throne of God and kissed each other while angels struck their harps and sang a new song. Behold the Son of God as he hangs on the cross—the supreme revelation of God's wisdom. The plan that angels marveled at. The cross stands out above the world. Angels stand speechless before it. Man bows down in its presence. Who can plumb its depths, or soar to its heights! Who can fathom the secrets of its power! Man weeps his way to it and goes away shouting and singing, "Blessed assurance, Jesus is mine!"

Why I Cannot Support Al Smith

By M. P. HUNT.

"Render unto Caesar the things that are Caesar's and unto God the things that are God's."—Matt. 22:17.



As a moral, accountable being I am under obligations to render to God the Eternal that worship and allegiance due him, and to the government under which I live the discharge of my duties as a citizen. The fact that I am a minister of the Gospel in no sense releases me from either obligation. Nor can I conceive how what would be wrong on my part would be right in others, simply because they are not ministers. Right is right and wrong is wrong. Man may justify two standards, but not God.

In the Presidential Campaign now on an unusual situation confronts us. A great and vital moral issue has been injected. To avoid this the Resolution Committee at the Houston Convention labored long and finally brought in a compromise plank, to which Gov. Smith in his first utterance as the nominee defiantly made an addition, injecting in the issue which the resolution committee seemingly were so anxious to keep out. He, while pledging the enforcement of the Eighteenth Amendment, went on to add that he would interpret his election as a mandate to bring about, to say the least, a modification of the Eighteenth Amendment. Thus, the politicians to the contrary, the issue was squarely drawn.

He more than emphasized his position when he selected John J. Raskob, a wet Republican, to be the Chairman of the National Democratic Party to manage his campaign. And this man, in accepting the task, added insult to injury by saying that he accepted "because he saw therein an opportunity of performing some constructive service by helping relieve the country of the *damnable affliction of prohibition*." No man is so blind as he who refuses to see and that is the condition of any and every dry man that supports Al. Smith for the Presidency. The politicians are doing everything under heaven to get the dries to support the ticket while rejoicing in and encouraging the wet Republicans to come into the camp. No open-eyed or open-minded citizen need be fooled. A vote for Al. Smith is a vote against prohibition and for either a repeal or nullification of the law. It may be a salve to the conscience of the dries who are supporting Smith to plead that "they are dry," that "one man can do nothing," that they "will fight him in Congress," that "they disagree with him as to prohibition," but nevertheless they are doing just what Pilate did when on delivering Jesus to be crucified, he insisted, "I find no fault in him," even washing his hands in mock innocence. Al. Smith, one man though he be, in the President's Chair can do much toward the repeal or nullification of the prohibition law.

Unquestionably prohibition is the greatest reform measure ever undertaken by any nation and it has, as is well known to all open-minded citizens, resulted in unspeakable blessings to our people in every way. To argue with such as hold to the contrary, is sheer nonsense, since to convince a man against his will leaves him of the same opinion still. That many good and estimable citizens are going to allow themselves to be deceived into honestly supporting Al. Smith is frankly admitted; but millions of good Democrats have their eyes open, and all the campaign thunder of time serving politicians to the contrary, they do not propose to be stampeded to the support of a man whose nomination is an insult to the millions of God-fearing, home-loving, patriotic Democrats, who make up the bone and sinew of the Party.

For the following reasons I am impelled as a Democrat to do all in my power to accomplish the defeat of Al. Smith and the election of Herbert Hoover:

1. Al. Smith is "drenching wet." He has made the repeal or modification of the prohibition law the chief plank in his platform.

2. His election will be hailed as a mandate for the legalizing again of the sale of liquor. Conditions were bad enough in the days of the legalized liquor traffic and they would under modern conditions be infinitely worse. Bring the legalized sale of intoxicants back, and accidents of traffic now so appalling, will multiply at least ten-fold.

3. I cannot bring myself to vote to put a "Tammanyite" in the President's Chair. This organization is famous, or rather infamous, for its alignments against the right and for the wrong through all of its history. The word "Tammany" is the symbol of all that is corrupt in political life. What would Cleveland, Wilson and Bryan say as to elevating a genuine son of Tammany, who throughout his long political career has stood for the Tammany conception of Government, to the presidency? With all of his explaining it still remains, as an Assemblyman Mr. Smith's alignment was always and ever with the immoral forces. He admits he voted to please the race-track gambling crowd to "re-buke Gov. Hughes." He voted against bills to curb and regulate saloons and prostitution because in his judgment they were unconstitutional. But the weakness of his apologies as to his alignment against reform measures is seen in his indifference to such legislation in his four terms as Governor of his State. He is preeminently an anti-reformer as well as an anti-prohibitionist.

4. I cannot support Al. Smith for the reason, judged by his acts, I am unable to accept at its face value his promise to enforce the prohibition law until he can effect its modification. As a law maker and as an executive, his actions belie his words. As an Assemblyman he was ever and always against enforcement codes. While as Governor he brought about and signed the Act repealing his State's enforcement code. How expect an honest effort at enforcement from a man with such a record, and that has avowed his desire for the day "when he can put his foot on the brass rail and blow the foam off the beer."

5. I am against Al. Smith because of his two-faced telegram following his nomination. Politicians may see in it bravery; patriots see in it cowardice and a pitiable effort to hold the dries in line while assuring the wets he would not disappoint them. A real man would have said—give me on this great moral issue a platform in keeping with my convictions, or do not nominate me.

6. I am against Al. Smith because of the crowd that is lining up solidly behind him. Oh yes! I know that thousands of good people will support him, but they are good in spite of such support and not because of it. They are blind to the real situation. Some day, if they live long, they will get their eyes open and they will be ashamed of their alignment in this crucial hour. The wets and the lawless elements are behind Smith with practical solidarity. One of the great hopes of his success is that the wet and bad elements coming to him from the Republican party will more than offset the loss of real patriotic Democrats who cannot stomach him. The line-up of the organization for the repeal of the Eighteenth Amendment, the brewers and distillers, the old bar-tenders and saloon-keepers to a man for Smith, is enough to guide me if I had no other help. It appears that even the bootleggers are for Smith, as they say when the sale of liquor was legal their business was prosperous and they were not hounded and harassed as now. The patrons of the bootleggers who are just as lawless and unpatriotic as the bootleggers and without whose patronage the bootlegger could not exist, are all for Smith. They

are tired of hiding their shame and want debauchery legalized.

7. My sense of duty to my party compels me to rebuke it for ignoring the protest of all the righteous forces therein in the nomination of Smith. My parents told me that out of a sense of duty they chastised me when I merited it and as they thus sought to save me, I would save my Party. Overwhelmingly defeat Al and the Party will not soon again appeal to the crowd they are appealing to in this campaign for success.

8. I am against Al. Smith because I am for God, morality, home and native land. I do not want to see America Tammanized. What we see in New York, Philadelphia and Chicago is far too much of that. If Al. could have his way, moral reform movements would perish from the land. The meanest thing he can say of Rev. O. R. Miller, the great reform leader of his State he counts too good. To vote for Al. Smith is to smack righteousness in the face and to say the lowering of our moral standards and the ruin of our youth is as nothing compared with the defeat of our Party.

No, Al, I want to meet God and my fellow-citizens in the judgment clean-handed and to do that I must not only vote against you but do all in my power for your defeat. And I rejoice to believe that in Hoover we have one of the biggest and truest men in the nation whose tried and proven patriotism challenges the support of all good citizens.

W. B. Yates' Memorial.

To the hundreds of Friends of W. B. Yates—Greeting.

Not long since I knelt at the grave of our dear Brother Yates—known and loved by the multitudes all over America. What I am going to do is my own action. Sister Yates, nor any of his family have anything to do with it. There is no monument at our dear "Billy's" grave, and I want his friends scattered everywhere to have the privilege and blessing of placing this tribute above his sleeping dust. I am sure that literally hundreds of his friends who have been thrilled and blest under his ministry of song, will be glad of the chance to help do this little service for one we all loved so devotedly.

Now, this is what I am asking of "Billy's" friends: Send in a contribution, not less than \$1.00, if possible. I would much rather the many have a part than for any one to give a big amount. Now don't say to yourself when you read this: "Well, I am glad that will be done, and I shall help." Then get busy and forget it. Send your contribution to Mrs. H. C. Morrison, 523 South First St., Louisville, Ky. Just write it, "For Brother Yates' Memorial."

C. F. WIMBERLY.

An Important Book.

The Pentecostal Publishing Company has just gotten out a new edition of Romanism and Ruin, by Rev. H. C. Morrison. This book contains much valuable history and wise counsel that our people should be thoroughly acquainted with and should be considered in the conflict that is sure to come; in fact, is now coming, in this nation. Send to Pentecostal Publishing Co., for a copy of this book. Price \$1.00.

Special to Preachers and Evangelists.

Dr. G. W. Ridout's new book, "Revival Blessings" is full of matter of the most vital interest to soul winners. Do you want a history of the great Revivals? It is here together with chapter after chapter of the most vital matters on Revivals, Soul Winning and Evangelism. Dr. Ridout gave these lectures at Asbury College and there was a demand for their publication. Those who heard the lectures wanted the book. Here it is!—We make this offer to preachers and evangelists. Send us One Dollar and after examining it if you do not want to keep it return it to us and we will give you your Dollar back.

(Continued from page 3)

more skillful he will be saving souls. It is amazing how little a newly-converted person can know of the Bible and yet lead souls to the Lord, but certainly ignorance is no qualification for soul-winning. God blesses the efforts of the earnest Christian in spite of his ignorance and not because of it. The command is very clear in 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The thing that has made Uncle Buddie Robinson such a great soul winner is his wonderful grasp on scripture more than his tender sympathy or his inimitable humor. Fortunately for the eunuch, Philip did not deny the inspiration of the Old Testament or try to explain to him that the prophecy of Isaiah was a highly-colored form of Hebrew poetry which should not be taken literally. Philip simply picked up the old telescope of prophecy and turned it towards Calvary and let the eunuch see the Lamb of God.

7. *The soul-winner's constant theme is Jesus.* Philip "preached unto him Jesus." It doesn't matter so much where we begin in the great circle of truth if we go back to the center, which is Jesus Christ. Some years ago there was a student conference held in the mountains near Asheville and one day some of us were talking to Brother Tokio Kugimiya, a Methodist minister from Japan. He said to one of the young men, "Brother Brockman, you have finished college. We need you in Japan. Why don't you go?" Brockman replied, "Well, I haven't taken my seminary course yet. I need to study theology before I go to the mission field." Brother Kugimiya put his hands on Brockman's shoulders and with tears gathering in his eyes said, "Brockman, Japan doesn't need theology. Japan needs Jesus Christ." How many times those words have rung in my ears, "Japan needs Jesus Christ." If all our missionaries had realized this truth our mission fields would have been spared endless dissension. If our preachers at home had clung to this truth the churches of our country would not be worldly and fruitless and discordant. Our imaginary needs are many, our real needs are few, but our one supreme need is Jesus Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

The Trekking Friars of England.

EVANGELIST THOMAS C. HENDERSON.



A very old form of Christian evangelism is being revived in England, and it is catching the imagination of the "tight little isle." The idea is as old as Christianity, but the method of it is as fresh as the morning sunrise.

From Cliff College, a training school and home for evangelists and evangelistic Christian workers, there are going bands of men throughout the villages and cities of England and holding open air meetings wherever they go. God is greatly honoring their labors, conversions are seen everywhere, thousands have been brought to Christ in the past three years, multitudes who have no interest in the church and never attend its services have listened to the preaching of the Gospel, Christian literature in large quantities is put into the hands of the people, and evangelism of a primitive type with Pentecostal power is coming to its own.

These bands consist of six or more men. All of them are, or have been, students at Cliff College. They dress alike. Each man wears a Khaki shirt, dark blue trunks which reach down to just above the knee, long heavy socks which resemble our golf hose, heavy shoes and other necessary items of at-

tire. They are hatless, tidy, clean and bronzed. They travel afoot. They push or pull a two-wheeled cart that looks like a light auto trailer. This cart carries their tent, cooking outfit, extra clothes, toilet articles, their Bibles and books with a good stock of tracts and papers for free distribution among the people.

This group easily attracts an audience by their simple garb and their voices. They enter a town, select a suitable place, spread out in a circle, sing, testify, pray, preach, answer questions and call on the people to accept Jesus Christ as an uttermost Savior. In every place women and men enter the ring and kneel with these Friars for prayer. Perhaps the following word from the pen of Samuel Chadwick, the human genius in starting this work, will help us to a clear conception of what is being done in this glorious venture.

"The Trek Movement was born in a Pentecost that came to Cliff College. Students and Evangelists, aflame for God and souls, have tramped England preaching everywhere the Gospel that saves without respect of persons, character, or condition. The Order is not highly organized. Groups of men are appointed, and they trek in different directions, preaching, praying, testifying as they have opportunity. They carry their own domestic equipment with them. They ask no hospitality, take no collections, make no financial appeal. They sleep on the floor of their tent, accept such gifts of food as may be given to them. They preach all the time out of doors, and hold meetings in buildings if they are invited. They have tramped thousands of miles, conducted thousands of services, and seen thousands converted. They have never lacked. They start off with a pound (five dollars) for initial expenses. God feeds them. When socks need mending and boots need repairing, there is always a needle or an awl just at the right place; or, better still, a new supply. They return bronzed and happy, exultant with victory, and always with all accounts paid—and nothing over. Their experience is varied. The Bolshevik is in all the land. The intellectual opposition to the gospel does not count. The infidelity of the nineteenth century is gone. The God who was impossible to the agnostic is simply an inconvenience to the modern unbeliever. The stock questions about the Old Testament are still asked, but there is no kick in them. One of the first questions everywhere is: "What are you paid for the job?" which reveals the conception men have of a commercialized vocation. It shuts them up when they find out that we do not want any money from them. There are two other things that count, the healthy, radiant, exuberant happiness of the men, and the joyous certainty of their testimony. They are bigger attractions than a circus."

Right here is a good place to say a word about the Rev. Samuel Chadwick. To him came the vision of this type of evangelism in England, and he is the human genius in its furtherance. He is the Principal of Cliff College and has been giving leadership to that glorious institution for better than a quarter of a century. His holy life, his scriptural and vigorous Christian experience that has given a strong and impressive mold and type to his preaching and writing, his devotion to holy evangelism, his loyalty to the Word of God, his freedom from dead regularity, his dawn-like freshness and his long-proven self-sacrifice has given him a very high place in the respect and affection of English Wesleyanism. He is a scholar, a saint, a great brother, a wonderful preacher and always an evangelist. His ministry has never been indefinite nor fruitless. He bears constant and joyful testimony to the experience of personal holiness and preaches winsomely the message of second-blessing-entire sanctification. He has more than a few times contributed articles to the pages of THE PENTECOSTAL HERALD, so that to many read-

ers of this article his name is not strange. To him came the vision of the Trekking Friars. It came to him in a time of illness and was given to others in a great Pentecostal occasion that seemed to be God's seal on the venture. That was in 1925. That summer saw the first band of trekkers. They traveled over four hundred miles, and God greatly blessed them and used them to bring hundreds to conscious salvation from sin. In 1926 there were three treks covering more than one thousand miles together. In villages, in market towns, in seaside resorts, and in the great cities the Trekkers stood and preached, never without results. In 1927 the problem was not to get men who were eager to go on the treks, but to organize the Treks for all who begged for a chance to go. Eight Treks were organized and carried out. One party saw one hundred conversions in one place—Cadishead, near Manchester. The trips took five to eight weeks' time. In that one summer more than one hundred and fifty towns and villages were entered and preached to, and everywhere men and women were gloriously converted.

One of the Trekkers writes of the work in the following language: "Our methods, like the whole organization, are of the simplest. The initial difficulty of collecting a crowd is overcome by the novelty of our appearance. Khaki Trek shirts and blue shorts, besides being serviceable for walking, appeal to the instinct of curiosity. The fact that we have discarded the conventional garb of the professional Evangelist gives us a pull with the crowd. That we have walked fifteen to thirty miles per day to talk to them, wins their sympathy. That we do not ask for money or anything else secures their confidence. If anyone wishes to ask questions, the opportunity is given, and thus lurking prejudice is removed. Then the Friars get to their real task, which is not to argue but to witness. One after another they stand up and tell the crowd what Christ has done for them. The variety as well as the certainty of the testimony is impressive. A collier follows a bank clerk, and a man from a cotton factory joins with a lad from the farm, in bearing witness to a common salvation. As the meeting closes a final word of appeal is made; often it is a challenge rather than an appeal. 'If Christ can do this for us,' say these Friars, 'will you not let him do it for you?' Those who are willing to trust in Christ are asked to come and make an open confession, kneeling in the ring. That is no small thing to do, especially in a small town or village where everyone knows everyone else; but they come, and they keep on coming; and, best of all, there are young men among them. Always before moving on, we sought to link on the new converts with some church where they would be welcome and be shepherd. Often we found they already belonged to some church. In one town the organist and several members of his choir were the first to come and kneel in the ring. In another place the first of seven young men who came was a minister's son. In another town a half dozen men came straight from the public house; staggering into the ring. They were so drunk that it was impossible to say much to them. Many were doubtful as to whether any real work had been done. What was our joy, then, on a return visit six weeks later, to find those same six men and another half dozen besides, well dressed, ready to stand by us and testify on the very spot where they had been saved!"

This present summer, 1928, it is expected that there will go from Cliff College no less than ten Treks. They will touch nearly every section of England. This work can be carried on only in the warmer months, of course, but the other seasons of the year are not neglected. Fixed crusades are carried on by teams of men in different centers of the country.

(Concluded on page 7, col. 3).

GLEANINGS FROM THE EVANGELISTIC FIELD

RAMSEY, INDIANA, CAMP.

The Twenty-Fourth camp meeting of Ramsey, Indiana, closed Sunday night, August 19, recording the best and most fruitful meeting held in a decade. Sinners were converted, backsliders were reclaimed, and believers were sanctified in the old-fashioned way. The demonstrations of the saints reminded me of thirty years ago in our holiness camp meetings. The evangelists were Rev. J. B. McBride, of Pasadena, Calif., and Rev. S. L. Moore, of Chaplin, Ky. The song evangelists were Rev. and Mrs. C. C. Rinebarger, of Providence, R. I. We have been hearing the Rinebargers sing for fifteen years, and they are better now than in any previous year; in fact, there are no better leaders and singers than they. Rev. S. L. Moore is pastor of the Methodist Church, South, at Chaplin, Ky. This was his first camp meeting as an evangelist, but he is a preacher of power and amiable spirit, and the people all fell in love with him. He will make good anywhere he may be called for service. He can hold two or three camps next summer, and can be reached at the address given in this report.

Sister J. C. Gray, of Greenville, Ind., had charge of the Children's Services and she had some fine conversions in her services. She is one of the best for children's and young people's workers. Rev. Chas. Slater visited the camp and held their missionary service. Brother Slater is great when it comes to missionary work, having spent years on the field in British West Indies.

Ramsey camp has as fine class of officers and Board of Directors as you will find anywhere. Rev. J. C. Gray is the president, George Pinaire, secretary, James L. Davis, vice president, and C. L. Davis, treasurer. They mean to make Ramsey camp meeting second to none in Indiana. They will continue to make improvements each year. The camp grounds are as beautiful as you will find; a splendid ten-acre grove, with a permanent, commodious, neat tabernacle, a fine inexhaustible well of water, a lovely dormitory and dining room combined, with thirty nice bed rooms, with several nice cottages and tents on the grounds. They can easily take care of a hundred visitors. Mr. Harvey W. Davis and his good wife have charge of the kitchen and dining room, and finer meals you will not find at any camp meeting in the United States. The crowds were record crowds this year. The weather was ideal, eight days without a rain. On the last afternoon of the camp I was given the privilege to speak on Rescue work, and represent Berachah Home at Arlington, Texas, and had a fine response to our message. We shall never forget this camp, and the work that it is doing. Many preachers were in attendance. We say good bye to Ramsey camp for 1928.

J. B. McBride.

TWO TENT MEETINGS.

The writer recently conducted two tent meetings—one in Iowa City, Iowa, the other in Harvey, Ill. Iowa City is the seat of the State University. A number of teachers from various holiness schools who were attending the summer session of the University were at the meeting several times and were a blessing to the services. This meeting was a hard battle, but God gave victory. There were a good number of seekers through the meeting and a good break the last night. One singular feature of the meeting was the number of Catholics that attended regularly. Miss Pearle Visser of University Park, Iowa, had charge of the singing and did it well. The pastor, Rev. Lula B. Carter, is a good singer, a great prayer, and deserves much credit for the sacrificial work she has done to build up the work there. We took a pledge offering the last Sunday to raise her salary.

The meeting at Harvey was said to be the best they have had. There was some fine, definite work done. A good number got through at the altar and others in their homes. This church is composed of fine substantial people and is as free from the external marks of worldliness as any church the writer has seen in late years. They treated me royally. My entertainment was the best and my offering was the largest that I have ever received, and they certainly do appreciate the truth. Among the many singers that helped in the meeting was Thurlow Liddell. He has a beautiful voice, is an effective singer, and is a conscientious servant of the Lord. Rev. Laurence H. Howe is the wide-awake pastor. He is a splendid yokefellow and a fine Christian gentleman. His wife is a beautiful character and an example of Christian modesty.

I am now in a few days for the district assembly and will then be off again to the field.

P. P. Belew.

TRI-STATE CAMP.

We have just closed the Tri-State camp meeting at Atlanta, Texas. Mrs. Aycock led the singing, our daughter Maridel officiated at the piano, the writer did the morning and night preaching and the afternoon preaching was carried on by Mrs. Aycock and the local workers. On each Sunday afternoon Mrs. Aycock gave one of her object sermons to large audiences of children and many grown people attended. Sister Mary Perdue, of the Protestant Methodist Church, and Rev. Land of the Nazarene Church are the leading figures in this camp, having organized it six years ago. The first two years Rev. Robert Young, of Wilmore, Ky., was the preacher, the third

and fourth year Rev. S. S. White, president of Bethany, Peniel College, was the preacher with Rev. James V. Reid as singer. Last year Dr. R. T. Williams was the preacher, and our party had the privilege of holding it this year.

To our way of thinking this camp has the greatest opportunity of any interdenominational camp in the south. It is located on the eastern line of the State of Texas, on the main highway between Shreveport and Texarkana and about ten miles from the Louisiana and Arkansas line, hence its name—"The Tri-State Camp." They have a splendid camp shed located on a hill above the beautiful little city of Atlanta. The hill which they call the "Mount of Blessing," is covered with lovely big pines and nestling back among the pines are the cottages of the people and workers. They have a nice well screened dining room and a hotel for men and a hotel for women. This year they built a new cottage for the special workers which we were privileged to stay in, and next year they have plans for other buildings.

The people of Atlanta, which is a very thriving town, are heartily in sympathy with the camp and stand by them with their presence and their money which saves the long tiresome pulls which we see in so many camp meetings. Numbers of people camped on the ground; in fact, we understand that all accommodations were full and we know of some who would have stayed on the ground if they could have found a cottage or tent. The day services were well attended, and the crowds at night were far greater than could be accommodated under the large shed. A business man of Atlanta told us that one night during the meeting, 800 cars were counted coming down off the hill after the services closed.

A number of people were saved, reclaimed and sanctified during the camp and there was a spirit of liberty, freedom and grace such as we never felt at an interdenominational camp before. Every one who believed in holiness could not help from feeling regardless of his church, this is my camp. Brother Land and Sister Perdue are both generals in their line and we never saw two persons more greatly loved by the people than they are, and we feel sure with their leadership and the backing they have from God and the people that this camp will soon be known as one of the greatest, if not the greatest camp in all the southland. They are now well equipped and building all the time. No grounds could be better and they are free from debt and paying as they go. We were well entertained and well paid and they have been kind enough to call this trip back for 1930. We greatly appreciate this and shall look forward to that engagement with great anticipation. We would urge all those in East Texas, Southern Arkansas and North Louisiana who want to spend ten days at an old-fashioned holiness camp meeting to make your plans to attend the Tri-State Camp at Atlanta, Texas, next year. It is easily reached by train or auto, lots of shade, good water, fine fellowship and old-time religion.

The Aycock Trio,
Jarrette, Dell and Maridel Aycock.

THE SUMMER'S WORK OF THE HEIRONIMUS EVANGELISTIC PARTY.

We began this year at Hamlin, W. Va., where we held a very fine meeting a year ago. It rained nearly every day of our two weeks' meeting and our tent was almost demolished in the storm, yet the people came and in spite of elements, storms and opposition of the baser sort the Lord led us on to victory and gave us about fifty souls saved and sanctified. One very striking feature of this meeting was a number of very fine young people were saved and they organized a Personal Workers' League. Through this effort several have been saved since we left the town.

Our second meeting was at Hurricane, W. Va. The co-operation of the Baptist and two Methodist Churches of the place was splendid. We had a large congregation here, but the number of converts fell below our expectation, being about thirty-five. Rev. C. H. Rayle, pastor of the M. E. Church, South, and Rev. Eggleton, Baptist pastor, rendered valuable service. Mr. Kiff, one of the laymen of the Southern Methodist Church, who had moved his family to the country, turned over his furnished home for our entertainment. The meeting closed with a victorious service.

Our third campaign was at Barbourville, W. Va., a nice little town ten miles out from Huntington on the Guyandott River, where Morris Harvey College of the M. E. Church, South, is located. This school is making quite extensive improvements, having recently completed a large boys' dormitory and are now beginning to build a girls' dormitory of corresponding size. Both buildings occupy a commanding site on the campus hill. The pastors of the Baptist, M. E., and Pilgrim Holiness churches of the town were frequently present and took part in the meeting. The spirit of the meeting was fine and crowds were large. About eighty made profession of pardon, reclamation and purity. From the first Sunday afternoon we had but one service in which souls were not at the altar and prayed through to victory. The converts of the Hamlin meeting came over and took part in several of the services. The Personal Workers' League of Huntington had charge of two services during the meeting which were greatly blessed of the Lord.

One very especial feature of our campaigns have been the successful Children's Services conducted by

Mr. Howard Jarrett and Miss Elizabeth Heironimus, who are Asbury students, and who are a part of our Gospel Quartett and have charge of the musical part of our meetings.

We are now just starting off in our fourth campaign of this summer at Point Pleasant, W. Va., after a short visit of two days at home in Wilmore, Ky., where we saw workmen on the campus grading and excavating for the new Hughes Auditorium. Also a large force of men are improving the main street of our little city. Wilmore and Asbury are constantly improving. In the last twelve years we have made Wilmore our home and we do not remember a time when new buildings were not being erected both in town and on the campus.

We earnestly desire the prayers of God's people in these needy fields.

(Continued from page 6)

Cliff College stands "frankly for the definite experience of Scriptural Holiness as interpreted in Methodist doctrine. It is a second work of grace wrought by the Holy Ghost and is testified to by the Holy Ghost. Cliff stands for Pentecost. It is the Methodist witness, and we are its witnesses," writes Samuel Chadwick. Knowing the foregoing one is not surprised to know that the Bible is preached without apologies or doubts. The work is totally a work of faith, and the God of the Bible has never failed to supply every need.

In presenting "the Trekker's Gospel," Samuel Chadwick says: "Some people are anxious to know what these Trekking Friars preach. The quickest way would be to go and hear them; but for those who cannot hear them, it is well to answer that we preach the Gospel of Full Salvation through faith in Christ Jesus alone, to whom we bear witness as our personal Saviour. We preach the Gospel without frills or fringes, bells or pomegranates. We shirk no questions, dodge none of the difficulties that confront the open-air preacher; but we take no sides on theological controversies, socialistic discussions, scientific problems, or spiritualistic phenomena. We have one aim, and we stick to our job. Our Trekkers come from where the hecklers are, and the arrows of the challenged finds its mark. It is a great adventure, with never a dull moment or mile, and there is always the thrill of victory in the salvation of souls. We preach a Christ we know and a Gospel we have proved. We do not argue, we preach. We are not lawyers; we are witnesses. There must be certainty in the message and character in the messenger. We believe the Bible. We accept its revelation as the inspired, ultimate and infallible Word of God. We do not quarrel about terms. We are neither Literalists nor Modernists. We are believers, messengers, witnesses. We are so sure of the truth that we are not afraid of it. The securities are too good for panic. We believe in Genesis, and we believe in Moses, and we believe in the prophets; but our Gospel is Christ. We preach *him*, not according to the baptism of John, but in the Pentecostal baptism of the Holy Ghost. It is great! Glorious! Grand! Hallelujah!"

The story of this work in England reads like romance—indeed, it is great romance!

This brief presentation of it is being told in these pages in the hope that it may inspire some one who is suitably situated to do it will either want to take up such work, or help get such a scheme started in this great and needy United States of America.

We do not need to wait on the schools to take it up, though our training schools could do nothing more wonderful for their students and their day than to imitate this English work. Many of our cities have congenial groups of earnest laymen who could get together and do this sort of thing over week ends, on holidays and as glorious vacations. I believe that it will be blessed of God and will catch the imagination of the country as it is doing in England.

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man was struck with a small stone but unhurt and it only added to the courage and happiness of our group of street workers.

I do not believe I was ever happier in my life than laboring in this difficult field. One night as wife and I walked home to the house where we were being entertained, we found ourselves on top of a miner's shack standing by his stovepipe. This stopped us and we located ourselves in time to save ourselves from walking off of the top of the house. The shack was built in the hillside. The rear part jammed into the cliff. The front stood up some twelve or fifteen feet high. We had walked down the hillside and onto the house and would perhaps have stepped overboard but for running against his stove pipe. I recall also that a rattlesnake was killed near the front door of the home in which we were entertained. No worker for the Lord ever looks back to hardships with regret, but always with joy for having had the privilege of some toil and sacrifice for the Master and for the sake of human souls.

New Mexico is a land of vast plains and almost unceasing sunshine. There is considerable mining interest and many great ranches covering thousands of acres of land with tens of thousands of sheep and cattle. In the spring of the year, it has in many places a vast carpet of beautiful flowers. Certain parts of New Mexico offer unusual health resorts for T. B. and any and all kinds of throat trouble. The drouth, the sunshine, and the pure air are invaluable for those who are fighting their battle for life against various throat and lung affections.

From the mining camp in the mountains, we went to Socora, New Mexico, where we had a very good meeting with the Hodgson Brothers. It was a beautiful little city, largely made up of Mexicans with many Indians coming in from their pueblos. The pastor of the Spanish-speaking church was sanctified in this meeting. Quite a number of souls were blessed. Wife spoke frequently and held some successful children's meetings. From Socora, we came to San Marcial where we engaged in a very gracious work for several days. Quite a number of souls were powerfully saved. We held some very good street meetings. A man under the influence of liquor cursed me fearfully. I answered him back in very earnest words, but he be-

came so enraged that his friends laid hold on him and took him away. The saloon-keepers were very indignant that we should have gotten anybody saved and thus reduce their receipts at their bar. In all my travels and touch with men I have not found such utter selfishness and disregard of the welfare and happiness and salvation of human beings that will compare with that of the men who make, distribute, and sell strong drink. They are utterly selfish. They are perfectly willing to degrade and destroy their fellow-beings for what money they can get out of it. They are more dangerous and hurtful than highway robbers. The highway robber puts his pistol to your head and takes your money, but the liquor traffic puts its bottle to your mouth, takes your money, addles your brain, breaks down your health, destroys your body, and damns your soul. The liquor traffic is utterly and absolutely of the devil. It ought to be driven off the earth and out of the world. The friends, aiders, and abettors of the liquor traffic are the enemies of God and humanity.

From San Marcial we came on to El Paso, Texas, and now I recall the name of the beloved pastor that I was with there in the meeting as I went out to California. It was Brother Oxley, an Englishman, a most delightful Christian man. We spent some days in El Paso preaching, and had a very gracious time; saw a number of people blessed. From there, we came to Fort Worth, rested a few days and went to the famous Waco Camp where thousands of people gathered to hear the Gospel of full salvation. I have never known meetings more powerful and blessed than those at the Waco Camp. The people came there by thousands. They drove as far as two hundred miles with mule teams hitched to covered wagons, camping out on the road, singing and praying as they came, and were ripe and ready for the altar services when they arrived on the grounds. The Holy Spirit was with us in gracious power. The work was deep and genuine. Multitudes were converted, reclaimed, or sanctified. In my travels in many parts of the nation, people come up and shake hands with me who were saved at the Waco Camp in those great days of marvelous manifestation of the grace of God. I expect through his infinite mercy to meet many of them in the land beyond the skies.

(Continued)

THE TRUTH ABOUT CANADA



WE are giving in this issue of THE HERALD an article clipped from *The Christian Advocate*, by George Mecklenburg. We want every reader of THE HERALD to be sure to turn to this article and read it. It gives us a startling picture of the liquor traffic in Canada under government control.

Let the voters of this country remember that Al Smith proposes that the force of the Eighteenth Amendment to the Constitution be broken, practically destroyed, by putting the control of the liquor traffic under each state, and then the state take control of the traffic, that is, each state go into the liquor business. Think of a temperance state surrounded by liquor traffic states, and the impossibility of preventing the overflow.

Women folks, don't fail to register. Don't stop talking and protesting. Arouse this nation into righteous indignation against Tammany Hall, Al Smith and those traitors to prohibition, sobriety, and the best interests of our homes and country. Pray God to help us, and be sure to vote November 6. Make November 6 a day of tremendous activity. Get up early, rally your forces, talk to your neighbors, go to the polls, gather in churches and by the grace of God, let us win a glorious victory over the most powerful, godless ag-

gregation of humanity that has ever marched in bold, defiant attack upon sobriety, righteousness, the highest ideals and holiest hopes of the American people.

The article is as follows:

A STORY OF CANADA BASED ON A FOUR THOUSAND MILE MOVING PICTURE TAKING TRIP. A STUDY OF THE FACTS ABOUT THE WORKING OF THE CANADA LIQUOR LAW.

"What we want is the Canadian system of handling the liquor business. I never see a drunken man in Canada. There are no bootleggers. People can buy liquor freely, and therefore they don't drink it." It was a well dressed, pompous, know-it-all traveling man in a Pullman smoking room who was preaching to sleepy fellow travelers in this fashion. Then I heard prominent wet leaders like President Butler, of Columbia University, laud the Quebec system as the ideal plan for our country.

It was this kind of unverified talk and the loose statements abroad that led me to drive through the province of Canada to study the conditions first hand and to produce a moving picture on the truth about Canada.

Let us then see what the Quebec system is. Let us give a sort of moving picture view of the Quebec liquor control system. The new Quebec liquor act creates a liquor commission of five men. This commission is by law requested to control the sale of liquor. In the first report of this commission it expressly states that the best way to reduce the consumption of ardent liquor is to use disciplinary methods on the people. This commission sells spirits in government owned and operated stores. Wine and beer are sold by the glass in restaurants and hotels. Beer in bottles is sold in licensed grocery stores. Beer, ale, and porter are sold by the glass in numerous taverns in Quebec province. Liquor is also delivered by brewers direct to the homes, and all kinds of liquor can be mailed to the homes.

THE GOVERNMENT ACTS AS BARTENDER.

I went to the government wine store. A polite salesman took me to the "tasting" room and offered me a half glass of any of the expensive wines. He explained to me what wines were proper for weddings, dinners, afternoon bridge parties, and young people's parties. He said that this wine was not more than twelve per cent alcohol, and he tried his best to sell me his product. I could not see what was meant by "liquor control."

THE FARCE OF "ONE BOTTLE TO A PERSON."

Then I went across the street to the strong spirits store. I asked the clerk how much he could sell me. "One sealed bottle, a quart," he said. "Is that all?" I asked. "Go out that door, come back again, and I can sell you another bottle." I saw cars filled with strong liquors by having five men going in and out for a bottle at a time.

I saw great shelves of liquor in licensed grocery stores selling and delivering direct to the home. The old saloon system never had such a direct contact with the home. I saw fake grocery stores, places selling heaps of liquor and only one or two articles of groceries. We sat down in a restaurant. The most prominent place on the bill of fare was given to the wine and beer list. The bell hop at the hotel asked us what kind of liquor we wanted brought up. The people occupying the room next to ours drank and caroused until three o'clock in the morning. We slipped into one tavern after the other at night. The taverns were full of cursing, drinking, silly men and boys. It seemed to me that the young men were conspicuous in numbers. At eleven o'clock in the evenings the taverns closed, and men who had sat all evening at the tables staggered down the streets to their homes.

I do hate statistics. They often lie so terribly. Yet I dipped into the Quebec province liquor statistics furnished me by the liquor commission. The total cost of all liquors, government sales and estimated bootlegging,

during 1926 was \$60,000,000; which is \$24 per capita. This is more than we drank per capita during our saloon days. A Quebec citizen must drink \$12 worth of liquor to give the province one dollar in revenue. Statistics indicate that the consumption of strong liquors is increasing year by year. I found that brewery stock which in 1919 was worth \$19, is now worth \$250. The liquor traffic of Canada is concentrating into a half dozen corporations. Canadian politics and recent happenings seem to indicate that the government is quite docile to the will of these corporations.

EFFECT ON INDUSTRY AND TRADE.

In Montreal one day I interviewed one hundred merchants on one side of a long business street. My one question put to each one was, "How do you like the Quebec government control system?" Twenty of the hundred said they liked it or that it was all right or gave evasive answers. Eighty of the one hundred merchants said that it was hard on business, for it took so much cash away from the people. One clothing merchant said, "The government gets the cash, we get the charge accounts."

I was sitting in a barber chair being shaved by the proprietor. He was called to the telephone. On returning, he said, "That was the wife of one of my barbers calling me. She asked if Jim got his salary check last night; he came home late and was destitute." I asked him how a weeks salary could be spent in one evening under "government control." "O," he said, "one night in a night club easily requires more than a barber's weekly check."

Father E. LaVergne says, "In the old days the liquor traffic was despised, but now the government has become a saloon keeper, and that has made it respectable. Now there is no shame in being a bartender. It is a government job like being a postmaster. The work of the church for temperance through the years of education is almost annihilated."

Government control has made it exceedingly difficult for the church to teach temperance. Temperance education and agitation is languishing in Canada. The churches are timid and reluctant to open their pulpits to temperance speakers. I was told by one pastor that his young people were using wine and beer at their church parties.

Space prevents me from telling the story of a health officer who said that wherever you see the ready sale of liquor there you are bound to see rickets, half-naked, undernourished children, squalid homes, and tuberculosis. Disease and contagion are perhaps more prevalent in Montreal, where there are six hundred drinking places, than in any other city on the American continent. It is difficult to picture squandered physical vigor and loss of intellectual clarity and dissipated moral stamina. The liquor traffic of Canada will take heavy toll of the sons and daughters and bind them broken and crushed. One day when the demon has worked his will taken to the limit its prey from among the children, and left the land impoverished, then Canada will realize the mad folly of "liquor control," and rise up and chase it out.—*Condensed from the "Christian Advocate."*

L. C. Osborn.

We regret to hear of the death of our good friend and brother, Mr. L. C. Osborn, of Zellwood, Fla. This devout Christian gentleman passed away at his home on Friday, August 3. Brother Osborn had for many years been a devout and zealous Methodist. Some four years ago he sought and obtained the blessing of entire sanctification; since that time he has been very active in the promotion of the doctrine and experience of full salvation. He was one of the original committee with Rev. H. H. McAfee to organize the Holiness Camp Meeting which meets in the month of March in Orlando, Fla. Brother Osborn has taken great interest and enjoyed in a re-

markable degree, these gatherings of the people, and has given his time and money to foster and carry forward this good work.

For a number of years, with his son, he had carried forward a large mercantile business at Zellwood; had also kept the postoffice at that place, and was one the best and most appreciative citizens of the entire community. He will be greatly missed by the people who knew him throughout the county, and looked to him as a standard-bearer for righteousness and everything that was for the best interests of the community.

Let the readers of The Pentecostal Herald thank God that a faithful member of our family of the full salvation faith has joined the hosts on high, and breathe a prayer for the special blessing of God to rest graciously upon Sister Osborn and her children, who are all about grown, that they may be kept and guided by the gracious Spirit of the Lord to the happy reunion at the Master's feet.

H. C. MORRISON.

Indian Spring Camp Meeting.



HERE is some sort of strange and blessed charm about the Indian Spring Camp Meeting that I have never found elsewhere. It is something like the reunion of a great family,

all in a high state of good humor and every one trying to contribute something to the happiness of all the rest. There are a number of great homes on the camp ground where families with their kinsfolk and neighbors gather in large numbers, with a kitchen, large dining room, and the finest old colored "mammy" cooks in the world. The social life of the camp is beautiful and of a character that does not interfere with the spirit of devotion, prayer, and a holy zeal for the salvation of souls. After supper there are great gatherings on the front verandas of these homes for prayer meetings, and the welkin rings with the glad songs and earnest prayers of the people.

Indian Spring Camp has a large and comfortable building for preachers, where about half of a large annual conference can be entertained with comfort. This building is looked after by Mrs. Osborn who, with a corps of a very efficient colored women, take excellent care of the house, looking after the needs of the ministers who are entertained free of charge.

There is a spacious hotel and a large dining room which has been for several years under the management of Mrs. Broyles and Sister, Mrs. Sappington, of Braidenton, Fla., who cannot be excelled in their selection, preparation and service of good healthful diet at very reasonable prices.

The camp meeting Board of Managers is made up of a most excellent body of sanctified men and women. They work harmoniously, looking to the future and always have on hands plans for improvement and enlargement. Indian Spring is by no means static; it is a movement, always going forward.

Mr. R. F. Burden, the president, one of the great merchants of Macon, Ga., is one of the most cultured, delightful gentlemen and, at the same time, one of the most devout Christians one will meet in a life time. He has been remarkably liberal in his gifts to the camp meeting; a few years ago putting an excellent concrete floor in the vast tabernacle, also seating it with new and excellent pews, so that it is one of the most comfortable and attractive tabernacles in all the camp meeting circuit. Brother Burden has charge of the platform and in the most beautiful way directs the exercises with a good humor and flow of kindly spirit that makes this one of the attractive features of the camp meeting. We were delighted to find

him in excellent health and full of faith and zeal for the good work.

Too much could not be said for Hamp Sewell, who has charge of the great orchestra and choir. The singing is one of the great features of the camp at Indian Spring, and Brother Sewell, who has had long and varied experience in revival work, directs the singing with such efficiency and ease that it is a delight to see him on the platform swinging the multitudes in glad and holy song. Rev. Smith, who married Jean Mackey, with his wife, delighted the audience with their singing at each preaching service.

Dr. J. M. Glenn is one of the leading spirits at Indian Spring camp. He takes collections and seconds Brother Burden in the good work, a sort of captain under the colonel in the command and guidance of the hosts. Brother Benson, a prominent merchant of Macon, is one of the faithful standbys and has charge of the morning prayer meeting which is a sort of power house for the work of the day.

Rev. Joseph Smith, C. H. Babcock and myself were the special preachers. There were three preaching services each day and we took our turn. No brethren ever worked together in finer harmony. My brethren were at their best, and the Holy Spirit was manifestly present to bless the word and guide the work. I have never seen people more responsive to the altar call. They came by scores and prayed through to victory, numbers were converted and many graciously sanctified.

The rain and bad roads, which are being made into excellent roads, hindered the attendance somewhat, but in spite of this we had large crowds, beautiful order and altogether a gracious time.

Dr. Akers, president of Asbury College, made a most impressive short address one evening to a great assembly, on Asbury College, and a fine quartet of boys from Asbury gave a number of songs to the great delight of a vast audience.

Any sort of write-up of this meeting that left out Evangelist Sam Haynes would be very incomplete. No one of us, preacher or laymen, was a greater factor in this meeting than Sam Haynes. He is something over six feet tall, with a powerful voice, a beautiful consecration, a holy zeal that makes him a great power, both to help the preacher on with his amens, and to lead an altar service to compelling faith and prayer that means victory in Christ for human souls. Sam Haynes is one of the truest, most faithful, honest, earnest men in Southern Methodism. He and Brother Sewell have been united as preacher and singer for some years, and thousands have been blessed under their ministry. I do wish they might spend twelve months in our churches in the Kentucky and Louisville conferences. It would mean gracious revivals of religion, the quickening of the spiritual life of the churches, the salvation of many sinners and the ingathering of a host of people to our membership. Such men ought to be kept constantly busy in bringing the lost to Jesus, and arousing the church to holy zeal and full salvation.

It would take a book to tell of the ten days' camp meeting at Indian Spring, with the coming of the people from many states, the beautiful social mingling of the multitudes, the prayers and songs and sermons, the testimonies and shouts of praise, the reclamations, conversions and sanctifications, the scores of preachers who come and are refreshed and return to their fields of labor with renewed faith and zeal for the salvation of the lost. May the blessing of God rest upon Indian Spring. May Brother Burden be spared to us for many years. May Brother Glenn be kept and guided by the Holy Spirit. May Hamp Sewell be kept in tune, and may the holy fires continue to burn in the soul of Sam Haynes, and may God bless the multitudes who come and go from Indian Spring. Your Brother, H. C. M.

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

Since coming home from the great Indian Spring camp meeting I have found much to occupy my time, as work piles up when one is out of the office for a few days. I am going to give some of your space to an interesting letter from Brother Gray who loves children and always has something good to write to them; then Mrs. Brown has asked if we can allow her room for one "Illustrated Text" and I have promised her I would. There are so many good things that clamor for our page that it is difficult to give them all room.

Most of you are in school now and perhaps you will not have the time to write often, but when you do, try to use pen and ink, and write as plainly as you can. I often have to destroy letters because they are so dim and badly written the printer cannot set them, so when Mr. Wastebasket sees such letters he opens his mouth wide and gobbles them up in a hurry.

Make up your mind that you will not be tardy nor miss a day from school this year; and that you will bring each day's lessons up so as to get good marks on them. A good student will make a good man or woman, so be careful what habits you form in your school days and they will form character for the future. Be industrious, honest and truthful and you will make a man or woman who will make the world better for your having lived in it.

Good by until next week.

Lovingly,

Aunt Bettie.

ILLUSTRATED TEXTS.

Abbie C. Morrow Brown.

Text. "Love one another." John 13:34.

Story. A little girl was happy until her mother died and she went to live with an aunt.

It was Christmas and she hung up her stockings. There was nothing in it but a potato. She wept.

Poem, Prayer.

Jesus, Thou loving one, always kind, I, too, would be gentle, meek and mild, And never once grieve a little child."

Dear Boys and Girls:—

When we are children we prize highly some of the cheapest things, and we are loath to give them up, even for much costlier things. When a small lad my cousin and I were sent out to catch a chicken. We took for a light, my pretty Chinese lantern. In capturing the chicken, the lantern took fire and burned up. This hurt me much, I was almost in tears, for the lantern was one of my treasures. "Well, what of it, we caught the chicken anyway." Yes, but what was one chicken, or a hundred chickens, to the loss of my pretty 10-cent lantern? Paul said he put away childish things when he "became a man." But I was still a child; it was too soon to part with childhood loves; 'twas not God's time nor God's way, it was too sudden. He removes children's toys gently, slowly, and we do not feel it.

My little sister loved her beautiful doll: "I cannot think of a time when I will be willing to give up my Dolly." She used to sing a song about the doll,—

"When I was a child of three,

Heigh Ho! long ago,
Some one gave a doll to me;
Rosy cheeks she had and eyes,
Blue as are the summer skies;
Tho' she answered not a word,
Yet I fancied that she heard—
All the loving thoughts and dear,
That I whispered in her ear,
When I was a child of three."

But so gradual was the separation, that sister does not know when she gave up her dolly. This is God's way of dealing with children's innocent delights. But with every loss, there is a gain. I lost my lantern, but gained the chicken. Sister gave up her doll, but gained more lasting treasures, one of which is Friendships (read my poem). Another, a place and service in God's kingdom. But what is God's plan as to sin and worldliness? Does

he wait until we grow up? No, the earliest moment we get rid of them, the better. In our revival a woman testified, "I loved cards, clubs, theaters. But since these meetings, I've lost all taste for them. Theaters? I don't even look at the bill-boards any more: I am so happy in the better things of the Spirit."

T. Richardson Gray.
Green Ridge, Mo.

Dear Aunt Bettie: Will you allow a little Texas cousin to join your jolly band? I am the only child of my parents and have no one to play with. You can imagine that sometimes I get very lonesome, for my pony never talks back to me. I like to gallop out in the pure air and imagine things. Sometimes I am a lonely soldier leaving for war, and again I am some character I have read about. So you see, cousins, I am simply pining for someone to write to. Write me a letter and of course I will make haste to answer. My ambition is to be someone who is useful to his fellowman. Sometimes I think I shall be a doctor, helping the sick. Then I read in my Sunday school lesson about the poor heathen and I just long to cross the great ocean and tell them the true story and show them how to live. I must quit or the waste basket will get me. I belong to the Methodist Church and love Sunday school.

Clarence Raymond LaGrone, Jr.
Deedwood, Texas, via Logansport, La.

Dear Aunt Bettie: This is my first letter to *The Herald*. I take interest in reading your letters. It has been very rainy here in East St. Louis the last couple of days. I have red hair, and I am ten years old. I am promoted from the fourth grade to the fifth. Nora Swanson, I guess your middle name to be Lucille. If so, remember your promise. My name is Lucille also. My Sunday school teacher is Mrs. Cooksey. I have four sisters and one brother. I hope to see this letter in print. My birthday is April the 4th. I go to the Free Methodist Sunday school. I got a pair of little wooden shoes for bringing my sister to Sunday school as mentioned above three Sundays. I was born in the same house I am living in now. I guess Mr. W. B. will get this letter.

Lucille Dawson.
East St. Louis, Ill.

Dear Aunt Bettie: Here comes another little North Carolina girl. Since I have read so many of the boys and girls' letters in *The Herald* it makes me want to write one too. My grandmother takes *The Herald*, and I am spending my summer vocation at her home and I like so much to read *The Herald*. I ask grandmother to save *The Herald* for me to read when I come down to stay some with her. I am in the sixth grade, and was ten years old August 1. I have one brother and not any sisters. I love to go to Sunday school and church. Our pastor is Rev. W. E. Trotman. We all like him fine. I hope the wastebasket doesn't get my letter because I want to see it in print. With lots of love for Aunt Bettie and cousins.

Eva Allen Mann.
Fairfield, N. C.

Dear Aunt Bettie: Will you let a lover of *The Herald* join your happy band of cousins? It does me so much good to read the good sermons and letters. I cannot stay away any longer without having a chat with you, especially the cousins who write such good Christian letters, for I do want God's love to reach every heart that will accept it. I am glad to read the boys' letters and know they are wanting to do something for the Savior when they get to be grown. I was called as a Missionary but was not educated and my mother was a widow and in ill health and would cry, and tell me she could not give me up, and was not able to educate me, and for her sake I gave it up and later married and my health went down and I have been beaten with many stripes

for my disobedience. Mother told me many times before she went away if she had not hindered me I would have been a healthy woman and missed so many misfortunes. Cousins, do not let father, mother, sister or brother or any hinder you. I did not understand the Scripture as I do now, or I would have bid farewell to all and as soon as I could have received an education and gone to the foreign fields. It does me good to hear of any one preparing themselves for the work. I have asked God many times if any of my children could fill my place, call them, but they have never let it be known if they ever felt the call. I desire the prayers of all the Christian people for a gracious revival of religion in this community, and for grace to do more for my Savior. God bless Brother and Sister Morrison and all *The Herald* family.

Mrs. Lillie Kirby.
Rt. 1., Pinson, Tenn.

Dear Aunt Bettie: This is my second letter to *The Herald*. We have spent the winter on the sunny plains of southern Colorado. My father and mother, who are evangelists, have been evangelizing in this state this winter in the Methodist Church. We are having a fine time fishing in a large irrigation reservoir for bass, perch, and channel catfish. I am a Christian and play the piano for my father in his meetings. I find great joy in living for Jesus. I am twelve years old and am in the eighth grade. My birthday is April 5. Who can guess my middle name? It begins with M and ends with N and has six letters in it. Those that guess it write me, and I will answer their letters.

Charles M. Galloway.
Two Buttes, Colo.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? I have dark hair, brown eyes and fair complexion. I am ten years old. I go to school and am in the fifth grade. I have two sisters and one brother. As this is my first time to write to *The Herald* I hope to see it in print. I hope Mr. W. B. is car riding when this letter arrives.

Verdell Townsend.
Burg, Ark.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am a little girl twelve years of age, and have black hair, brown eyes and fair complexion; weigh 90 pounds, height five feet, two inches. My birthday is October 28. Have I a twin? My parents take *The Herald* and I enjoy reading page ten. My father is a minister of the M. E. Church, South. I have two sisters and one brother. Who can guess my middle name? It begins with L and ends with E, and has seven letters in it. This is my second letter to *The Herald*. I hope Mr. W. B. is fishing when this letter arrives.

George L. Townsend.
Dierks, Ark.

Dear Aunt Bettie: I want to join your happy band of boys and girls. Can you guess my first name? It begins with L and ends with E, and has four letters in it. I am five years old. I am the youngest. I have two sisters. I hope Mr. W. B. is taking a bath.

L. Everett Hutland.
147-T, Rt. 3, Tacoma, Wash.

Dear Aunt Bettie: My father and I are having a good time fishing. This is my first letter to *The Herald*. We have been taking *The Herald* for many years. I like to read the Children's Page. I was seven years old July 20. I am in the third grade. Who can guess my middle name? It has nine letters. It begins with E and ends with H. Virginia E. Galloway.
Two Buttes, Colo.

Dear Aunt Bettie: May I join your happy band of boys? I have never seen a letter from Washington. I have light hair and fair complexion. I am eleven years old. My birthday is Feb. 20. Who is my twin? I live near Tacoma. I am not a Christian but would like to be. Who can guess my middle name? It begins with L and ends with A, and has eight letters in it. My father and mother do not take *The Herald* but some friends let me read it. I am always in a hurry to

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get to read it. I am in the sixth grade and like *The Herald* very much.

Verle L. Hutland.

147-T, Rt. 3, Tacoma, Wash.

Dear Aunt Bettie: May I join your happy band of boys and girls? My sister wrote, so I thought I would write too. I have brown hair, blue eyes, and fair complexion. Wake up, Washington boys and girls, I have not seen many letters from Washington. I am in the third grade. I am eight years old. My birthday is January 12. Have I a twin? Who can guess my middle name? It begins with N and ends with E, and has seven letters in it. I hope Mr. W. B. has gone to sleep when this letter gets there. This is my first letter to *The Herald*.

Eleanor M. Hutland.

147-T, Rt. 3, Tacoma, Wash.

Dear Aunt Bettie: I am a little North Dakota girl ten years old, July 4. South Dakota is a wonderful state to live in if we only had rain enough. Right now the farmers are looking very anxiously for rain. We live a half mile from Asbury Camp named after Asbury College. A new tabernacle was just finished in time for camp meeting. We are expecting the Asbury College Male Quartette to take charge of our music this year. Rev. McNeil, our pastor, is a graduate of Asbury College. I wish some little girl of my age or has my birthday would write me. I will be sure to answer them. I hope Aunt Bettie prints my letter.

Elinor Elizabeth Slagg.
Rt. 3, Box 11, Washburn, N. Dak.

FALLEN ASLEEP

HARDEE.

Mrs. Frank M. Hardee, affectionately known as "Miss Clara," and the precious mother of ten children, quietly slipped away to Heaven on the afternoon of July 28, 1928. The passing years always meant suffering for that frail body, but the brave spirit patiently clung to life, that she daily might serve others. Finally, on May 8th mother was reduced to her bed where day by day there was a receding with the marked inroads of disease. That complete, unselfishness so characteristic of her demonstrated unusual devotion, while the Christian principles of a life hid with Christ in God were a constant influence to loved ones and friends.

Our mother of course, to us, excelled all mothers, and in saying goodbye we only could find reconciliation by knowing that to remain here was to endure further pain.

The flowers do not seem to bloom so sweetly and the sun does not shine so brightly since our mother has gone. On every hand the reminiscences cause us to bow in tears, yet, we know that "joy cometh in the morning."

The last rites were said on the afternoon of the Sabbath, July 29. The funeral service was conducted by Rev. Joshua Phillips, a life-long friend, of Shubuta, Miss., assisted by the pastor, Emmett Phillips and Dr. Carter of Newton. The tired body was laid to rest in McGowan's Chapel Cemetery beside our father who was wafted suddenly from us several years ago.

After all, the gentle spirit now seems to breathe this prayer:

"Think of me as withdrawn into the dimness,

Yours still, you mine;
Remember all the best of our past months and forget the rest,
And so to where I wait, come gently on."

A Loved One.

HARVARD.

Mrs. L. H. Harvard, of Unadilla, Ga., departed this life August 7, 1928, to await the coming of our Lord and Savior Jesus Christ. She was 48 years of age. She leaves her husband, L. H. Harvard, three sons, two daughters, one granddaughter, three brothers, and four sisters. She suffered seven months and is now in a land of no suffering, pain or death. She was converted at sixteen years of age and joined the Baptist Church. After marriage she united with the M. E. Church, South. She delighted in talking of Jesus and his love. To know her life, read Titus 2:3-5. She was a devoted mother and wife. Before her death she made a complete consecration.

The funeral services were conducted by W. M. Hobbs in Smyrna M. E. Church, Unadilla, Ga.

Her Sons and Daughters.

LOOMAN.

Charles G. Samuel Looman departed this life to be with God Sunday A. M., July 15, at the age of fourteen years. He was born at Osage, Okla., and early gave his life to Christ, renewing his covenant with God Saturday A. M. before his home-going Sunday. Samuel received a slight wound in his left hand caused by the discharge of a toy gun, from which lockjaw developed, terminating in death 24 hours later. Though his stay with us was brief, memories of his fragrant life linger near, reminding us whether our stay be long or short in this valley of tears, that we can leave behind us bits of loving kindness, smiles and cheer, guiding some fellow pilgrim to Christ down through the path of years. His courage, fortitude and faith in God remained firm unto the end. He did not slip into death unaware; he knew, and smiled the smile that spoke peace and confidence. When spoken to he said, "Jesus is with me now."

He went not as a quarry slave at night, scourged and led to his dungeon, but he drew the draperies of his couch about him and lay down to pleasant dreams.

Samuel leaves a father and mother and three sisters, Rev. and Mrs. Looman and Louise of Hollis; Mrs. Rosa-

lie Sisson and Mrs. Hazel Byers of Cleveland, Okla.; besides a host of relatives, fellow playmates and friends who mourn his absence, but who, by the grace of God, expect to greet him in the Heavenly Country where it will be morning forever.

Rev. J. Walter Hall, assisted by Rev. Meadors, of Dodsonville, conducted the funeral services. Rev. Hall's message was directed to the living with a solemn warning to make preparations to meet death with victory.

The remains were shipped to Cleveland, Okla., for burial. Rev. Morgan and a large company of friends met the funeral party. After a short ceremony and a floral offering the body was laid to rest waiting that morning when the dead in Christ shall rise and we who are alive and remain shall be caught up together to meet the Lord in the air. 1 Thess. 4:16, 17.
A Friend.

REQUESTS FOR PRAYER.

J. L. Creson: "Please to pray that I may be healed of a long standing case of dyspepsia that is now acute. I pray for all who request prayer through The Herald and wish to be remembered by the praying band."

J. F.: "Please to pray for my wife who is sick with fever."

Rev. E. E. M.: "Will The Herald readers pray for an outpouring of the Holy Ghost upon the church and community at Jonesboro, Ill., that we may have an old-fashioned revival."

Rev. D. L. G.: "Kindly pray for my afflicted family. Wife has cancer of the bone; we have had some form of sickness in our family since 1916."

Mrs. W. S.: "Please to pray for my father, that he may be saved."

Mrs. E. A. E.: "Please to pray for me and my family."

Miss V. G.: "My brother is sick with liver trouble and high blood pressure and I ask that the Christians pray for him to be healed body and soul, if it is God's will."

Mrs. O. L.: "Please to pray that my body may become strong that I may live to raise my little children; also for my son who is to undergo an operation."

Pray for Mrs. McCoy who is in bad health.

Prayer is asked for a sister who must die unless God hears prayer.

B. S. C.: "Please to pray for my wife that a bone felon may be healed."

Pray for a young woman who had a serious operation that she may be healed.

THE BEAUTY OF HOLINESS.

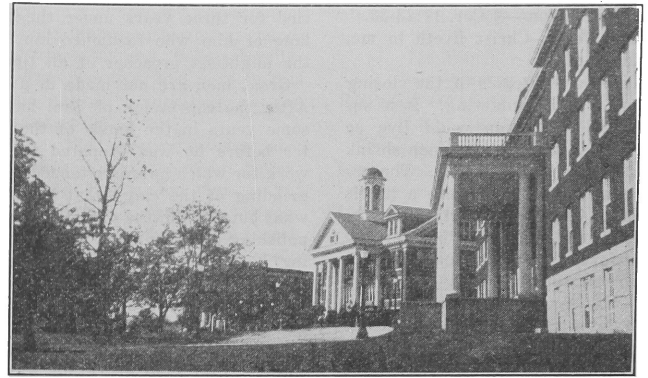
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BY THE GRACE OF GOD.

If space will permit I would like to have a few sentences again in The Herald. I want to say today, as a minister and servant of God, "by the grace of God I am what I am." Amen. I love my Lord because he first loved me, and because he keeps me saved from sin. His blood cleanses, purifies and sanctifies. He's a wonderful Savior to me. I'm glad to know that I'm a child of a King. I have a glo-

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Wilmore, Kentucky.

rious heritage. Some may call God's holiness people cranky, but take this from me, I had rather be a crank for God than a crook for the Devil.

I'm a preacher in the Methodist Episcopal Church, but a fundamentalist. I believe in the old-time religion. I'm glad Modernism has no strings on me. It takes the fire out of religion and the joy out of salvation wherever believed in and accepted. Jesus came that our joy might be full by accepting him and his word fully, not doubting the virgin birth, denying the need of his cleansing blood, nor the depravity of human nature. Men are desperately, dreadfully so, without the new birth and the sanctifying blood of Christ applied to the heart and soul. If ministers everywhere would preach a full gospel, what a wonderful change would take place! Multitudes would turn their hearts toward Calvary in repentance, then tar-

ry for the baptism of the blessed Holy Ghost.

I want to say that beside my ministry I have written for one of our state newspapers, the Union Republican, regularly for over fourteen years. My sermons have reached many thousands of people. And what is wonderful about it is that this paper has permitted me to give my readers holiness sermons straight from the shoulder. I don't know of another newspaper in the nation that would stand for it, do you? Surely God opened the way. I want those who read these words to pray that I may win many, many into the kingdom of God, and help to build Christians up in the holy faith. May the Lord bless the great Herald family and bring us all together at last in heaven. Amen.

Faithfully yours and His,
Walter E. Isenhour,
Hickory, N. C.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson XIV.—September 30, 1928.
Subject—Review.

Reading Lesson.—2 Cor. 11:23-33.

Golden Text.—Christ liveth in me.
Galatians 2:20.

Look over the topics of the closing quarter. It is bewildering. It is supernatural. No man could live so much alone. Unsanctified men shrink in comparison with St. Paul. The unfolding and fruiting of such a life is thrilling. One's soul must expand to appreciate it. It is too big for the brain alone. Its beginnings were in Cilicia; but its fruitage has been world-wide; and the tree is yet green and in full vigor. Baby Saul's cradle did not foretell his manhood. His boyhood is hidden. Perhaps no dream of his brilliant future ever crossed his nascent brain; but his great manhood tells us that the cultured environment of Tarsus found in him tremendous talents for development. Men saw him as an unusually bright Jewish lad; but God saw a man who was to shape the destinies of the ages. Men trained him for the highest walks in Jewish life, that he might be crowned with earth's fading laurels: God trained him for the lowly paths of a persecuted minister of the Gospel, to die as a criminal, but to wear a diadem of everlasting righteousness. Verily, "His ways are not our ways."

Great epochs in one's life mark him forever. Saul of Tarsus was shot through with the martyrdom of Stephen. The light that shined in the face of the dying saint was the harbinger of that which shined about the stricken murderer on the Damascus road. When the camera is good and the film perfect, soul pictures are printed forever. He who has no such paintings in the gallery of his inner man is poor indeed. The light on the mount of transfiguration gilded forever with heaven's glory the soul of St. Peter. "Had there been no Stephen, there had been no Paul."

Great foes make great friends. A wild horse when tamed shows his metal. Good steel makes good tools. God likes to save strong men, for out of them he can make great Christians; but weaklings make shoddy pillars in the Divine Temple. They are pillar-shams. Saul of Tarsus was the bitterest foe the Church has ever met; but he was a manly, conscientious foe, who thought he was "doing God service" when he "played havoc with the Church." His conversion to Christ Jesus cracked the foundations of infidelity for all time. Are there no miracles? Every conversion is a miracle. That of Saul blazes with the supernatural. But out of this arch enemy and persecutor of Christianity came her arch friend and defender. There was manhood in him. Giants are not born of pigmies.

Somewhere in the region near Mount Sinai there is a lonely trysting place where God meets men whom he would mould into great souls. There Moses walked for forty years with that time he was being fashioned into Israel's leader. There the Son of Man waged battle for forty days with hell's arch fiend amid the rocks and sands of the desert, and came off more than conqueror of Saul of Tarsus, the conversion of Saul of Tarsus, when persecuted and hounded by Satan's minions, he slipped down over the wall of Damascus and wended his

way to the same blessed trysting place to meet his God. There he tarried for three years under the tutelage of him who fashioned him into the mightiest preacher of all time.

Great men are not made in a day. After the conversion of Saul he was some years in the hands of the Potter before he was prepared for the work for which he was intended. What grinding of the clay, what kneading, what burnings in the divine kiln, what polishing and trimming, what reburning, before the vessel was "fit for the Master's use." Be patient, young Heart. If you are in God's hands, rest assured that "He will bring it to pass." You are as precious in his sight as ever Saul of Tarsus was. If the diamond is there, God will cut and polish it for his crown.

Saul of Tarsus met one of the momentous days of his life when the Holy Spirit commanded the church at Antioch to separate him and Barnabas unto the work whereunto he had called them. God was teaching the Church a lesson never to be unlearned. The foreign field is no place for poorly prepared workers. Least of all is it a place for men and women whose spiritual life is weak, whose theology is unsound. May God deliver our mission fields from the blighting curse of a modernized ministry! None but Spirit-filled workers are needed in those dark lands. Such men and women will be a blessing; any other sort will prove a curse. Send the best men, best according to God's standard. Let Paul go; we can do with weaker men at home.

In St. Paul's day the foreign field called for heroes. Men who conferred with flesh and blood were worthless. It called for men who could face wild beasts in the arena, men who could endure shipwreck and scourging, men who feared neither hunger nor cold, men who would not cringe in the presence of persecution and death, men who loved crosses and burning fagots. Paul would enter into the sufferings of his Lord, and be made conformable unto his death, if by any means he might attain unto the resurrection that was to be out from among the dead.

Such a man as Paul could not be bound with the cast-iron rules of Judaism. They had served their day. He plucked them from himself as though they had been but rotten cords, and fought for the freedom of his Gentile converts. Although his very step was hounded by Jews who thirsted for his blood, he never quailed, but fought his way through city after city in foreign parts, even though stoned and left for dead. Scourgings and prisons failed to daunt him. Going up to Jerusalem, he faced the Mother Church, and won his battle for liberty against all the Judaizing influences that narrowness and prejudice could muster. St. Paul was a man.

That was a glorious call that came to Paul at Troas pleading him to cross over into Macedonia and help them who sat in darkness. He had met one crisis when Stephen died; another when he was converted; another when called to be a missionary in foreign fields; the call into Macedonia was the fourth crisis that swelled and moved his great soul. Such epochs in life are not accidents: they are God-sent.

They are dynamic explosions that broaden and deepen and enlarge the Christian's heart beyond all former dimensions. They make Abrahams out of Abrams, turn Jacobs into Israels, and Sauls into Pauls. They turn little men into big men. They unfit men for little things. God has to arrange new plans, and appoint them to larger tasks to satisfy their heavenstretched souls.

When Paul preached the Gospel Sinai trembled amid smoke and thunder, and Calvary blazed with supernatural glory. He was no time-serving evangelist looking for shekels. He "preached the Gospel with the Holy Ghost sent down from heaven"; and sinners cried for mercy. He did not look for a break to come after ten days of preaching. Lydias were saved down by the riverside, and Philippian jailers begged for pardon at the midnight hour. He entered Philippi, Thessalonica, Berea, Corinth with his message of salvation, and turning the heathen from sin unto righteousness, from Satan unto God, they received forgiveness of sins and inheritance among them that are sanctified through faith that is in Jesus Christ.

Not only was Paul the peerless preacher; he could organize his converts into churches, confirm their faith, and establish their hearts unblameable in holiness. His epistles to the churches he established pulsate with love and power. His prayers put us to shame. They sweep all the riches of the Godhead. When we understand them we understand his theology. His prayers and epistles furnish theology for the ages. In them we see the living Christ. They are all stained with the blood of Calvary. To him there was no other hope of salvation. Sin was so deep and dark that nothing less than hallowed blood could wash it away. But, while the blood was his only hope, it was the resurrected Jesus that charmed his soul and gave life and wings to his heaven-born message of salvation. His standard was the cross and the empty tomb. May his standard be ours forever. Amen!

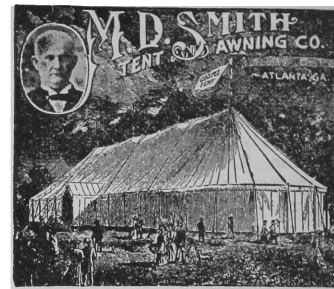
AN OPPORTUNE BOOK.

George H. Doran Company, of New York, has recently gotten out a book that will be interesting to all, but especially to women, as the title is, "The Attitude of Jesus Toward Woman." This book is written by M. Madeline Southard, who is known far and near as a woman of wide experience and indefatigable labor for the good of humanity. The publishers say that, "Not the least achievement of modern democracy has been the elevation of woman to a new position in the affairs of Church and State. This new status calls for a re-examination of Jesus' attitude and a careful analysis of modern thinking."

"Here such a study is furnished. The author has written an intensely readable account of what Jesus taught by word, inference and treatment; she has shown history's increasing vindication of his teaching. With candor she faces the most pertinent questions concerning woman's place in the modern world. She has documented her work with many references, so that it will prove of scholarly worth as well as fascinating to the general reader."

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See review in Pentecostal Herald, Louisville, Ky., of September 14.

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4. Mastery of Manhood.

A leading minister of the M. E. Church, South, says that last year he bought \$100 worth of books, and of them all, there were but two worth what they cost, and the time to read them. This book was one of the two. Nearly 200 pages. Beautifully bound. \$1.25.

5. Messages for the Times.

This is Dr. Wimberly's last book that has been published. A doctor at St. Petersburg, Fla., writes that he read it twice in one week, and that every page gripped him profoundly. Fine large print, well bound, about 250 pages. \$1.50.

6. Living Theme Library.

Here is a set of twelve booklets, in size from 30 to 50 pages each, and they are just what the title indicates. Each one is a vital message.

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EVANGELISTIC AND PERSONAL.

A recent notice concerning Mr. Kildow Lovejoy recommended him as a singer or preacher. He informs us that he only leads singing and plays the violin. Those interested in a song leader may communicate with Mr. Lovejoy at Wilmore, Ky.

Rev. I. B. Manly is in a union revival in Houston, Tex., on the Brubaker school grounds. He preached the Commencement sermon for them in June and the people have joined heartily with him in a revival. Bible reading and family altars are being stressed in the meeting. Brother Manly's address is 401 Cosmos St., Houston, Tex.

The Cleveland, Miss., camp closed August 25. Rev. W. R. Platt and wife were the workers. He is a mighty preacher against sin and is plain, forceful and simple in his presentation of the truth. Mr. Emory McKeithen led the singing and is a splendid leader, as well as a good soloist. Mrs. Robbie Fleming played the piano and is splendid in her line. Some were saved and sanctified and the Christians strengthened. The same workers were invited for next year. Our hearts are encouraged. Mrs. R. L. Reeves, President, Mrs. S. C. Taylor, Secretary.

The Philadelphia—New Jersey Holiness Convention will take place in St. George M. E. Church, Philadelphia, Pa., some time in November. In the absence of Dr. Ridout in China, Rev. William Grum, of Gloucester City, N. J., will have charge of the program. Dr. Sheldon, Dr. Shippis, E. R. Wrigley are members of the executive committee.

The National Park, N. J., Camp Meeting Association is offering its plant and property to some church organization or association who desires a camp meeting plant near Philadelphia. There is a spacious auditorium on the grounds and a good deal of dormitory equipment. Any parties interested please to write Rev. George Q. Hammell, Delanco, N. J.

Miss Ruth Moss, daughter of Mr. and Mrs. Charles Moss, of Westerville, Ohio, was united in marriage to Mr. Kilburn Ridout on August 29 at Columbus, O. Both parties are graduates of Asbury College, the groom being the son of Rev. G. W. Ridout, contributing editor of *The Pentecostal Herald*. They will reside at 25½ W. Lincoln St., Westerville, Ohio.

Rev. J. J. Smith: "We closed the Hurricane camp Sept. 2. The attendance was small but several were saved. Dr. Wimberly did some of his best preaching, while Bro. S. H. Prather led the singing. Bro. Napier, the pastor, was in fine working condition and preached two splendid sermons. This was my 39th meeting at Hurricane. I helped in the first meeting. I preached several times during the last camp. Our hotel fed well and the friends were kind."

Rev. E. C. Dees: "I recently held a good meeting at Lola, Ky., in which a number were blessed. Our meeting at Cairo, Mich., was an interdenominational camp and the Lord blessed in the salvation of souls. Brother and Sister Linza were my co-workers. God has blessed my daughters in their special music in the meetings we have

held. After the Cairo meeting we held forth at Kirksey, Ky., where the Lord gave victory. We are now at Star Lime Works and the Lord is blessing. Some have been saved and sanctified and seekers at almost every service."

Herman U. Smith and Rev. McClure closed a good tent meeting at Batavia, Ia., running four weeks, with gratifying results. Other good meetings were held and great good done.

Rev. W. W. McCord and Brother Collier recently held a great meeting in the Nazarene Church, Tuscaloosa, Ala., in which 260 people were at the altar of prayer, and a number united with the Nazarene Church. Rev. W. M. Lane is the beloved pastor.

Della B. Stretch: "God smiled on us in the Normal Camp with good weather and Spirit-anointed preachers, who gave us grand messages out of the Word. The altar services were fruitful in cleansing and reclaiming power. A goodly number were in attendance and the spirit of prayer was on the people"

Rev. J. H. Ellis, 401 Broad St., LaGrange, Ga., desires to get in touch with some man who wishes to do evangelistic work. Any one interested may communicate with Brother Ellis at above address."

Wanted:—Christian man and wife to work on farm. Salary \$50.00 a month, house furnished and milk from one cow. Address J. E. Rudolph, Wakefield, Kan., Route 4.

We are very glad of this opportunity to recommend to pastors, camp meeting officials and holiness people everywhere desiring the services of a strong, safe and clear thinking man of God the Rev. W. G. Bennett who has just closed a very satisfactory and constructive ministry as Superintendent of our work at Detroit, Michigan. Rev. Bennett has a message especially helpful to and needed by the holiness people in general these troublesome days.

Detroit Holiness Association.

BURNING FORK, KENTUCKY.

God has recently blessed his people at this place in giving us a gracious revival. We had long been praying for a revival, but when the answer came it was above what we had asked or hoped. The meeting was conducted by Rev. Wm. Kelly, Conference Evangelist, and Rev. R. L. Smith, our own pastor. Conditions at first seemed unfavorable for a successful meeting, as the weather was bad, and many preferred to remain at home. Rev. Kelly, however, was not discouraged by small congregations. The Lord had given him a message and he trusted the Lord to give him an audience too, and long before the meeting closed the crowds were larger than the church could accommodate.

From the first, Rev. Kelly hewed to the mark, preaching without fear or favor. Although a few were offended by his plainness, those who were honest agreed that we need just such fearless preaching in all of our churches today. He was an instrument in the hands of the Lord to open many blinded eyes, and show the people of this community their actual condition in the sight of God. Fourteen souls saw their need of God in forgiveness of sin, and prayed through to definite victory. It seemed

so wonderful to see them pray through. One could see the light of heaven in their faces as they rose to tell what Jesus had done for them. If only every one of our churches would have an altar where people could pray through to a "know-so" salvation, it would eliminate much of our handshake, "think-so" and "hope-so" religion. What we want and need in this perilous age is a salvation we can know and enjoy.

During the meeting Jesus also sweetly sanctified three of his believing children. Praise God that we yet have preachers who stand four-square on holiness as a second definite work of grace! How much good has really been accomplished by our revival God only knows, and eternity only will tell.

Jewel Moore.

NOONDAY CAMP MEETING.

We wish to report this the twentieth meeting of Noonday Holiness Camp. Rev. R. A. Young and Rev. C. C. Cluck were the preachers; C. P. Gossett leader in song. We don't think we ever listened to better preaching. The singing could not be surpassed, and now as it is over we can look back and in our minds we see the faces of Brothers Young and Cluck and that holy glow as they stood and proclaimed the great doctrines of the Bible under the mighty power of the Holy Ghost. Oh, such times of refreshing from the Lord! It will do us good in the days to come; in fact, we will never forget 1928. We hear people talking about it, and saying, what a great meeting. There were some saved, reclaimed and sanctified. The meeting closed with a good spirit. We are already planning for 1929.

F. E. Dickard.

STILL ON BOARD THE SHIP OF ZION.

I want you to know that I am still on board the old Ship of Zion, and she is floating without a jar. I am in my ninth meeting since I left Florida, and we have seen over a thousand bow at the altar weeping their hearts out to God, among them Armenians, Italians, and thank God, some Americans. The last six weeks I labored among a deluded people who have been taught from the pulpit that beer is all right, also whiskey, that is, if you don't drink too much. They have been taught that baptism washes away sin, but we have to sin every day in word, thought and deed, and they practice what they believe. I have heard more cursing in these weeks than I heard in a year in Florida. The Lord helped me to plow up the yellow clay and the dry bones began to move. You can get movies, picture shows, dancing, Sunday baseball, moonshine, but if it were not for the camp meetings, tent meetings and the holiness people there would not be any chance for a person to get saved. Samson had to get out of the way to get the honey out of the carcass of the lion. Their harps are hanging on the willow trees and the song, "O, mourner in Zion," is not heard any more except outside of Zion.

Well, there are hard times and idle people everywhere, but man's extremity is God's opportunity. The multitudes are hungry to know God. Brethren, do not sit at home waiting for an open date. Go out into the highways and hedges and compel them to come in. The time is short, the harvest will soon be over and the people are not saved. The old reapers will soon

be gone, then who will care for the ripened grain? What are we going to do about that holiness, without which no man can see the Lord? Will we tell the people so? I want to see him face to face, and and tell the story, saved by grace.

A. D. Buck,

114 Windsor St., Reading, Pa.

REPORT OF MEETING AT WEEDVILLE, PENNSYLVANIA.

Those who have helped to furnish tents for the Evangelical Methodist League and others who are praying for this work will be pleased to know that the Lord is blessing this method of evangelization. We just closed a two-weeks' tent meeting in Weedville, Pa., where at least fifty souls found the Lord in either pardon or purity of heart. We found that "where sin abounded grace did much more abound." In spite of the fact that Catholics were continually disturbing the meeting, the tent blew down and had to be repaired, and some very ardent holiness fighters spread their literature through the community, God gave victory! There were times of refreshing when the Lord poured his Spirit upon the services and those of his own were lifted up into the heavens with him as sinners sought pardon and believers cleansing. For all that was done we give him who is worthy the praise and ask that we be remembered in prayer as we continue this work until the opening of school.

Roland W. Scott.

Lloyd H. Olson.

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This book will be of intense interest to evangelists, preachers, teachers, theological students, Christian workers.

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EVANGELISTS' SLATES

ALBRIGHT, J. PAUL AND MARION.
(552 Fairfield Ave., Akron, Ohio)
Dayton, Ohio, Sept. 16-30.

ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)
Open dates.

AYCOCK, JARRETTE AND DELL.
(Bethany, Okla.)
Open Dates.

BABCOCK, C. H.
Thomas, Okla., September 20-30.

BAIRD, C. E.
(399 Hayward Ave., Rochester, N. Y.)
Open dates.

BECK, A. S. AND R. S. BECK.
Louisville, Ky., Sept. 27-Oct. 10.

BELEW, P. P.
(Olivet, Ill.)
Portland, Mich., Nov. 18-Dec. 2.

BENNARD-REED EVANGELISTIC PARTY.
Open dates.

BENNETT, W. G.
Caddillac, Mich., October.

BEYLER, ALVIN E.
(413 N. Plum St., Plymouth, Ind.)
North Liberty, Ind., Sept. 16-Oct. 5.
Waveland, Ind., Oct. 8-23.
Thorntown, Ind., Nov. 4-Nov. 25.

BOWMAN EVANGELISTIC PARTY.
(Lewistown, Ill.)
Lewistown, Ill., Sept. 16-Oct. 14.
Cuba, Ill., Oct. 17-Nov. 11.

BOX, MR. AND MRS. S. C.
(Young People's Workers)
(4149 Maryland Ave., St. Louis, Mo.)
Open dates.

BREWER, GRADY.
(Evangelist Singer and Pianist)
(Highfalls, N. C.)
Open Dates.

BROWNING, RAYMOND.
Salem City, Ga., Sept. 20-30.
Cincinnati, O., Oct. 7-21.

BROWN, ABLE C. MORROW.
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BUDENSKIC, CLARENCE AND WIFE.
(Evangelists, Musicians and Children's Work)
(Miltonvale, Kan.)
Open dates after September 1.

BUDMAN, ALMA L.
(Song Evangelist)
Open dates.

BUSSEY, M. M.
(224 Lime St., Monrovia, Calif.)
Open dates.

CALDIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Open Dates.

CAREY, A. B.
(Beacon, N. Y.)
Open dates.

CAROTHERS, J. L. AND WIFE.
Open dates.

CARTER, HAROLD S. C.
(Pequea, Pa.)
Llana, Pa., Sept. 25-Oct. 7.
Christiana, Pa., Oct. 14-28.

CHATFIELD, MR. AND MRS. C. C.
(410 E. Carl St., Winchester, Ind.)
Lincoln, Neb., Sept. 30-Oct. 14.

COCHRAN, JOHN.
(Wilmore, Ky.)
Open dates.

COLLIER-MCCORD EVANGELISTIC PARTY.
Bessemer, Ala., Sept. 9-30.

COPELAND, H. E.
(119 Parkside Ave., Syracuse, N. Y.)
Open dates.

COX, F. W.
(Lisbon, Ohio)
Open dates.

CRAMMOND, PROF. C. C. AND MARGARET.
(315 Allegan St., Lansing, Mich.)
Open date, Oct. 2-14.
Bay City, Mich., Oct. 21-Nov. 4.

CROSS AND LOFER.
Open dates.

DAVIDSON, OTTO AND WIFE.
(Bladensburg, Ohio)
Cadis, Ohio, Sept. 30-Oct. 15.

DAVIDSON, JOHN AND HELEN.
(Bladensburg, Ohio)
Open dates.

DICKERSON, H. N.
(2808 Newman St., Ashland, Ky.)
Marcus Hook, Pa., Sept. 30-Oct. 14.

DUNAWAY, CHAS. M.
Atlanta, Ga., Sept. 30-Oct. 21.

DYE, CHARLES.
(4 Rundle Ave., Piqua, Ohio)
Maplewood, Ohio, Sept. 7-30.
Seima, Ind., Oct. 7-28.

EDWARDS, JOHN R.
(Lock Box 13, Elmore, Ohio)
Toledo, Ohio, Oct. 4-21.
Newell, W. Va., Oct. 28-Nov. 11.

ELSENER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Owasso, Mich., Sept. 30-Oct. 14.
Alliance, Ohio, Oct. 16-28.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Dallas, Tex., Sept. 17-30.
Henryetta, Okla., Oct. 1-14.

FLEMING, JOHN
Akron, Ohio, Sept. 25-Oct. 7.
Newport, Ky., Oct. 9-21.

FLEXON, R. G.
Pitman, N. J., September 9-23.
Camden, N. J., Sept. 30-Oct. 14.
Struthers, O., Oct. 21-Nov. 4.

FREER, W. M.
(Nashville, Ohio)
Open for engagements after Oct. 1st.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Ladoga, Ind., Aug. 26-Sept. 16.
Beaver Falls, Pa., Oct. 7-28.
Johnstown, Pa., Nov. 4-25.

FRYHOFF, REV. A. J.
(Columbus, Ohio)
Cumberland, Md., Sept. 17-28.
Baltimore, Md., Sept. 30-Oct. 14.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Dayton, Ohio, Oct. 14-28.

GADDIS, T. H.
(4805 Ravenna St., Cincinnati, Ohio)
Lawrenceville, Ill., Sept. 9-23.
Omaha, Neb., Sept. 28-Oct. 14.
Goodland, Kans., Oct. 15-28.

GALLOWAY, H. W. AND WIFE.
(University Park, Iowa)
Open dates.

GEIL, PAUL AND DORA.
(Singers)
Toledo, Ohio, Oct. 4-21.
Portland, Maine, Oct. 28-Nov. 18.

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Open Dates.

GRANT BROTHERS.
(Mt. Vernon, Ill.)
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GROGG, W. A.
(605 1/2 11th St., West, Huntington, W. Va.)
Open dates.

HAINES, FLOSSIE—WILSON, HELEN.
(Evangelists and Singers)
(530 W. Vine St., Alliance, Ohio)
Open dates.

HALLMAN, MR. AND MRS. W. R.
(5476 Ridgewood Ct., Chicago, Ill.)
Open dates.

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. P.
O., Pittsburgh, Pa.)
Richmond, Va., Sept. 16-30.
Pittsburg, Pa., Oct. 5-14.

HARDESTY, S. PAUL AND WIFE.
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(Lynn, Indiana)
Open dates.

HARMON, MRS. DELLA C.
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(889 Camden Ave., Columbus, Ohio)
Open dates.

HEIRONIMUS, H. T. AND PARTY.
(Wilmore, Ky.)
Morgantown, W. Va., Sept. 26-30.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, Ohio)
Open dates.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Open Dates.

HODGIN, G. ARNOLD.
Luton Beds, Eng., Sept. 29-Oct. 4.

HORN, LUTHER A.
(P. O. Box 1322, Mobile, Ala.)
Falls of Rough, Ky., Sept. 12-23.

HOWARD, FIELDING T.
(Kingswood, Ky.)
Open dates.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)
Open dates.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Erick, Okla., Sept. 5-17.
Hutchinson, Kan., Sept. 23-Oct. 7.
Sioux City, Ia., Oct. 14-18.
Sapulpa, Okla., Nov. 4-18.

JACOBS, CHAS. A.
(Charlotte, Mich., Rt. 6.)
Toronto, Canada, September.

JOHNSON, ANDREW.
(Wilmore, Ky.)
Open date.

JOHNSON, RAY N.
(Millport, N. Y.)
Winters, Tex., Sept. 9-23.

JONES, W. F.
(Streets, Va.)
Open dates.

KENDALL, J. B.
(Lexington, Ky.)
Open dates.

KENNEDY, ROBERT J.
(6129 Goliad Ave., Dallas, Texas.)
Dardanelle, Ark., Sept. 16-30.
Mineral Wells, Tex., Oct. 7-21.

KEYS, CLIFFORD E. AND WIFE.
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Brea, Cal., Sept. 11-30.
Redlands, Calif., Sept. 30-Oct. 14.
Berkley, Calif., Oct. 21-Nov. 4.

KINSEY, MR. AND MRS. W. C.
(Evangelistic Singers)
(450 So. West 2nd St., Richmond, Ind.)
Open Dates.

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)
Open dates.

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Toronto, Ont., Sept. 23-Oct. 7.
Toronto, Ont., Oct. 13-28.
Roosevelt, L. I., N. Y., Nov. 1-18.
Telford, Pa., Nov. 23-Dec. 2.

KULP, GEORGE B.
(41 University Ave., Battle Creek, Mich.)
Providence, R. I., Oct. 14-28.

LAMP, W. E.
Open Dates.

LEWIS, JOS. H.
(Wilmore, Ky.)
Open date after Oct. 21.

LEWIS, M. V.
(Figg, N. C.)
Open dates.

TEETS, ODA B.
(Aurora, W. Va.)
Open dates.

LINN, JACK AND WIFE.
(Oregon, Wis.)
Open dates.

LINCONE, F.
(412 Jefferson St., Gary, Ind.)
Bowling Green, Ohio, Sept. 30-Oct. 14.
Philadelphia, Pa., Oct. 21-Nov. 4.
Oil City, Pa., Nov. 11-Dec. 2.
Morris, Ill., Dec. 9-23.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)
Open dates.

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(Evangelistic Soloist and Chorus Director)
(Grove City, Pa.)
Open dates for fall and winter meetings.

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(London, Ohio)
Bowling Green, Ky., Sept. 11-30.
Midway, Pa., Oct. 5-21.
Corapolis, Pa., Oct. 25-Nov. 11.

LUDWIG, THEO. AND MINNIE E.
Lansdale, Pa., Sept. 30-Oct. 3.
Richmond Hill, N. Y., Oct. 4-21.
Anderson, Ind., Oct. 25-Nov. 11.

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Lewisburg, Ky., Oct. 1-14.

MATHIS, I. C.
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(Taylor University, Upland, Ind.)
Open Dates.

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(415 N. Lexington Ave., Wilmore, Ky.)
Open dates.

FRYHOFF, A. J.
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Detroit, Mich., Oct. 7-28.

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(Damascus, Ohio)
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REID, JAMES V.
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Open dates.

RUSSELL, MAE.
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Open dates for Fall.

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Lawrenceville, Ill., Oct. 1-28.
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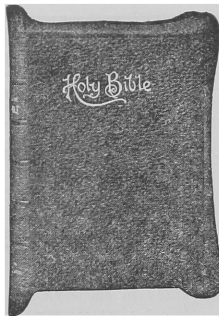
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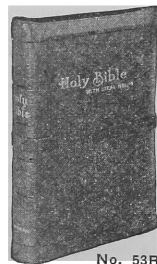
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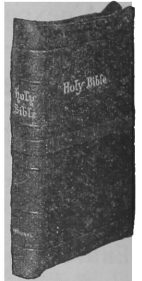
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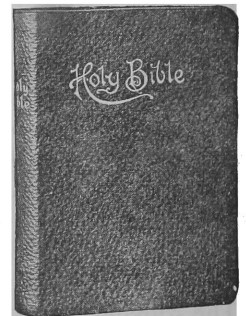
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AND the LORD said unto Nō'ah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Size of page, 3 1/4 x 5 1/2 inches

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A large type Teachers' Reference Bible at a very low price. Containing a concordance of over 40,000 references.

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IN those days came ^aJōhn the Bāp'tist, preaching ^bin the wilderness of Jū-dæ'ā,

Size of page, 6 x 8 inches

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Name in gold, 50 cents extra

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This Bible is designed for use in the pew or class room, where unusual durability is required at an extremely low price. Printed in large, clear type.

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IN the end of the sabbath, as it began to dawn toward the first ^{day} of the week, came Mā'ry Māg-da-lē'ne, and the other Mā'ry, to see the sepulchre.

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A Testament with extra large type. An ideal old folk's or home reading Testament.

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THE book of the generation of Jē'sus Christ, the son of D the son of Ā-brā-hām.

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